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FOREIGN MISSIONARIES

✻ IN ACTION ✻

B Y L. O. H A R T M A N



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

Price, 15 Cents Each; \$1.50 per Doz.; \$10 per 100, Postpaid

Foreign Missionaries in Action

THIRTEEN STUDIES OF THE FOREIGN MISSIONARY
WORK OF THE METHODIST EPISCOPAL CHURCH

By
miss
L. O. HARTMAN
»

Prepared under the direction of the Editor of Sunday School Publications
and the Committee on Curriculum of the Board of Sunday Schools



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

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CONTENTS

LESSON		PAGE
	I	
	INTRODUCTORY—SUGGESTIONS TO TEACHERS.....	5
I.	A Century's Achievements.....	7
II.	The Missionary as He Is.....	12
III.	Facing the Task.....	16
IV.	The Evangelistic Movement.....	20
	II	
	SUGGESTIONS TO TEACHERS.....	24
V.	Medicine and Superstition.....	25
VI.	In School and College.....	29
VII.	Training the Hand and the Eye.....	33
VIII.	The Missionary Printing Press.....	37
	III	
	SUGGESTIONS TO TEACHERS.....	41
IX.	Women's Work for Women.....	43
X.	Sunday Schools Beyond the Seas.....	47
XI.	New Lives for Old.....	51
XII.	The Leaven of Christianity.....	55
XIII.	The Dawn of a New Day.....	59

Teaching the New Course "Foreign Missionaries in Action"

INTRODUCTORY

IT is the purpose of this course to make the student see the movement in foreign fields as it is actually going on. It is clearly impossible in one quarter to cover all the ground or even to treat adequately those subjects under consideration, but it is hoped that adult Bible classes may supplement their study by outside reading. Thus it may be the means of leading many to a wide familiarity with the whole enterprise of foreign missions. The method of presentation in each case will be, first, a Bible passage as a keynote; second, a human-interest story illustrating concretely the topic of the lesson; third, a discussion of this topic in its wider aspects, including important supplementary facts. Each lesson will conclude with a number of pertinent themes for class discussion. The general plan of the course covers various types of missionary activity, using as backgrounds the work in various world-fields. In this way the student may become acquainted not only with the types of work in which the church is engaged beyond the seas, but also with some of the countries in which she is represented.

Each month a few specific plans covering the lesson for that month will be given in addition to the general suggestions offered here. Special attention should be given by the teacher to his own personal preparation, since the course involves influences far-reaching beyond all possible calculation. The success of our Kingdom building in the very ends of the earth, and possibly whole life careers of individuals depend upon the care and thoroughness with which these world issues are presented. The instructor ought, therefore, to understand at the start that these studies deal with the logical outcome of gospel teaching, that foreign missions are the very continuation of the acts of the apostles, and that without the missionary spirit it is impossible to be a Christian. Earnest, thoughtful, definite prayer on the whole subject is essential.

Moreover, the teacher should engage in a general preparation on outstanding missionary facts through reading and correspondence with missionaries on the field, by attending missionary meetings, and in such other ways as may be possible. The current reports of the Board of Foreign Missions, the Woman's Foreign Missionary Society, and the Board of Sunday Schools, with their pamphlet literature, will prove invaluable for reference work. Every teacher should also subscribe to *World Outlook*, 150 Fifth Avenue, New York, and make large use of this excellent, fully illustrated magazine in teaching

the lesson. Let him urge the members of the class to subscribe for the fresh view it brings of the world-field. An *Atlas of Methodist Mission Fields* (twenty-five cents, from the Board of Foreign Missions) should be in the hands of every teacher. A comprehensive catalogue of missionary educational material in the Sunday schools, both general and in connection with the "Partnership Plan," will be sent free on application from the office of the Board of Sunday Schools, 58 East Washington Street, Chicago, Illinois. Special information concerning books and methods may be secured from Ralph E. Diffendorfer, Educational Secretary, Board of Foreign Missions, 150 Fifth Avenue, New York.

The following books of a general character will prove helpful. They may be ordered through The Methodist Book Concern:

The Call of the World. By W. E. Doughty.

The Gospel and the World. By J. H. Oldham.

The Evangelization of the World in This Generation. By John R. Mott.

The Why and How of Foreign Missions. By A. J. Brown.

Growth of the Missionary Concept. By John F. Goucher.

The Modern Call of Missions. By James S. Dennis.

Social Aspects of Foreign Missions. By W. H. P. Faunce.

Report of the Edinburgh Conference (9 volumes.) These small volumes each deal with some specific aspect of mission work as *The Church in the Mission Field*, *The Missionary Message*, *The Home Base*, *Missions and Governments*.

Christian Missions and Social Progress. By James S. Dennis (3 volumes).

World Atlas of Christian Missions.

In addition we recommend for suggestions as to the teaching of missions:

Missionary Education in Home and School. By Ralph E. Diffendorfer.

Missionary Methods for Sunday School Workers. By George H. Trull.

Several methods of teaching the lessons are practicable, but it is recommended that strong emphasis be placed on class discussion and that the teacher encourage intelligent questioning and class participation. Open the sessions with a short, earnest, pertinent prayer and, if practicable, a good missionary hymn. Conduct a very brief review of the study of the previous Sunday. Have some member give the gist of the lesson story for the day, then lead and supplement the discussion of the themes printed at the end of each lesson which have been assigned the

previous week to various members. Sum up carefully at the close.

Vitalize the whole plan by making large use of striking mottoes and wall charts, changing them from Sunday to Sunday to fit the themes for the day. Utilize maps and locate places mentioned in the lessons. (Large maps may be secured from the Board of Foreign Missions, 150 Fifth Avenue, New York.) Also the use of models of native homes, utensils, etc., will help to visualize the country backgrounds. Have a returned missionary speak for five minutes, or give a fifteen-minute stereopticon lecture before the class. (Write the Board of Foreign Missions, the Board of Sunday Schools, or Rev. W. H. Leech, 6728 Jones Avenue, N. W., Seattle, Washington, about the rental of slides.) Read letters from missionaries now on the field. Secure a good working library of missionary books consisting of those mentioned above and others to be suggested later, for the use of the class. If possible, arrange for some mid-week lectures or entertainments featuring foreign missions under the auspices of the class. Emphasize missionary giving and, if possible, induce your members to take up the support of some special work or worker in the foreign field. Make it a habit also between Sundays to carry forward the teaching by personal conversations with the members of your group.

Special Suggestions on the January Lessons

LESSON I. This is an historical lesson, and great care, therefore, should be exercised in preparing and teaching it so as to make the whole theme alive with human interest. Locate the fields on a world map. Use charts for comparison of facts, figures, and extent of fields. Emphasize the many-sidedness and comprehensiveness of our Christianization movement. Secure literature on the Centenary from the Board of Foreign Missions and explain the plans of this celebration to the class. Consult the books and reports mentioned under General Suggestions and also *The Present World Situation*, by John R. Mott; *Missionary Growth of the Methodist Episcopal Church*, by H. K. Carroll; *The Stone of Help*, by A. B. Leonard; and *Methodist Episcopal Missions*, a three volume history by Reid and Gracey.

LESSON II. If possible, talk with a returned missionary and question him as to his call, preparation, and work. Utilize letters from missionaries on the field. Get catalogues from institutions offering courses for prospective missionaries, and note the subjects related to missionary endeavor. Find

out how many in your church are connected in some vital way with the work of world evangelization and report results to the class. Among reference books read *The Foreign Missionary*, by A. J. Brown; *The Missionary and His Critics*, by James L. Barton; *The Foreign Missionary and His Work*, by W. E. G. Cunningham; *My Missionary Apprenticeship*, by James M. Thoburn; *The Why and How of Foreign Missions*, by Arthur J. Brown; *The Call, Qualifications and Preparation of Candidates for Missionary Service*, published by the Student Volunteer Movement.

LESSON III. Have some one point out the different varieties of missionary difficulties embodied in the lesson story. Illustrate by means of pictures some of these problems. Show the connection between those practical conditions and the thinking of the people. Make a survey of some one field, showing opportunities and needs to make vivid the problems of administration. Plan a week-night illustrated lecture and secure slides for *A Visit to Eastern and Southern Asia*. A few reference books are as follows: *Nathan Sites*, by F. N. Sites; *William Albert Mansell, Missionary*, by L. A. Core; *Social Evils in the Non-Christian World*, by James S. Dennis (from *Christian Missions and Social Progress*); *Popular Aspects of Oriental Religions*, by L. O. Hartman.

LESSON IV. Be sure that the class gets clearly the idea of the larger evangelism necessary if the Kingdom is to be built in foreign fields. Secure special literature on the Mass Movement from that commission, 150 Fifth Avenue, New York. Illustrate the lesson with pictures of churches, native Christians, and native preachers, and tell incidents showing the growth and strength of the church in foreign fields. Visualize the evangelistic opportunity by means of charts. Locate on the map Mass Movement areas in India and also other fields where there is an unusual response. Arrange week-night stereopticon lecture on "The Mass Movement in India." Books bearing on this theme are: *God's Missionary Plan for the World*, by J. W. Bashford; *India Awakening*, by Sherwood Eddy; pamphlet, *India's Mass Movement*, by Frank W. Warne; *Rising Churches in Non-Christian Lands*, by Arthur J. Brown; *The Decisive Hour of Christian Missions*, by John R. Mott; *Missionary Programs and Incidents*, by George H. Trull.

The subjects for next month are: February 3, "Medicine and Superstition;" February 10, "In School and College;" February 17, "Training the Hand and the Eye;" February 24, "The Missionary Printing Press."

LESSON I

A CENTURY'S ACHIEVEMENTS

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

Milestones on the Way

Jesus Christ said, "Go ye into all the world, and preach the gospel to the whole creation." John Wesley in like vein declared, "The world is my parish." It is not strange, therefore, in view of the command of the Master and the claim of the great founder that Methodism should have a glorious missionary history. We here in this country are under heavy obligation to the early fathers for their missionary zeal, for we are what we are, not only as a church, but as a nation, largely because Asbury and his coworkers labored so faithfully under the hard conditions of primitive days. We may, therefore, well thank John Wesley and the mother church in England for the "foreign missionaries" sent out to America in the early years. Founded in this missionary spirit, American Methodism has ever kept her zeal for others burning and has literally sent her representatives to the "utmost parts of the earth."

Small Beginnings

The General Conference as early as 1812 started a definite missionary movement, and in 1819 there was organized the "Missionary and Bible Society of the Methodist Episcopal Church in America." We read the first annual report of the new society with interest, for the income that year was \$823.04, of which twenty-seven cents was expended in postage, \$58.31 for printing, and \$27.18 for blank books, leaving a tidy little surplus of \$737.28 in the treasury. Contrast these figures with those of the Board of Foreign Missions for the year 1917, with its total receipts of \$1,940,304.02 and total disbursements of \$1,947,692.70, not to mention the startling financial figures of other boards and organizations now also helping to carry forward the undertakings of the original society, and one gets a vivid impression of the marvelous growth of the missionary enterprise of the Methodist Episcopal Church during the century just coming to a close.

At first the actual work of the new society was confined to the then "Western frontiers" of the country, embracing "Florida, the State of Louisiana, and the Missouri Territory," though in the first annual report reference was made to the "map of the world" and to those "in the darkness of heathenism." Success early crowned the efforts of the society, especially in the work with the Indians. Indeed, the favorable response of these wild tribes to the preaching of the gospel was no small factor in indicating the necessity of a missionary organization. In 1820 the General Conference modified the name of the society so that its title became "The Missionary Society of the Methodist Episcopal Church," embracing the missionary endeavors of the church both at home and abroad. This organization continued to exercise these functions until 1907, when the work was divided and the Board of Foreign Missions was charged with the care of missionary efforts in foreign lands and the Board of Home Missions and Church Extension with the administration of home missionary interests.

Very early in the history of the missionary enterprise the leaders of the movement revealed the fact that they intended to live up to their name of "Methodists," for the work was organized systematically and founded on the best business principles, a condition that still obtains to-day in the prosecution of this vast task of world evangelization. In 1836 Dr. Nathan Bangs was made the paid corresponding secretary of the society, and in 1844 a general missionary committee was created, whose business it was to indicate the fields to be occupied, the number of missionaries to be set aside for each field, and the necessary appropriations for their support. It was composed of all the bishops, the corresponding and recording secretaries, and the treasurers of the society, together with a number of the board of managers, a body that from the beginning has had to do with the details of ad-

ministration, and the representatives of the various General Conference districts. This form of organization continued until the General Conference of 1916, when the general committee was discontinued and in its place the Board of Managers, with an executive committee, assumed all the functions of administration.

The First Foreign Missionary

In 1831 a Methodist preacher by the name of Melville B. Cox, a native of Hallowell, Maine, wrote from the Southland, where he was trying to recuperate his shattered health: "I long to preach the gospel to those who have never heard it. My soul burns with impatient desire to hold up the cross of Christ on missionary ground." Later in a conversation with Bishop Hedding he proposed offering himself for South America, but the bishop suggested Liberia as a suitable field in which to begin missionary work. To this suggestion young Cox replied, "If the Lord will, I think I shall go." When, later, the matter was finally settled, he wrote home: "The episcopacy has concluded to send me to Liberia. I hail it as the most joyful appointment from them that I ever received. At the General Conference of 1832 he was set apart for the foreign field and sailed soon afterward.

Visiting at Wesleyan University just before his departure, however, he gave utterance to the famous sentence that has ever since been the watchword of Methodism, not only in relation to Africa, but to the other fields of the church. A friend warned him that he had better take a coffin with him to Africa. Cox replied, "If I die in Africa, come out, come out and write my epitaph." "What," said the friend, "shall I write?" "Write," said Methodism's pioneer missionary, "Let a thousand fall before Africa be given up." The warning of the Wesleyan friend proved to be a real prophecy. With less than four months of actual service, Melville B. Cox was stricken with tropical fever and died in far-away Liberia. But in this

short period he had laid the foundations of Methodist missions in Africa and his brave words have been the inspiration of thousands of others who since that day have followed in his footsteps.

Years of Marvelous Growth

It is impossible in a brief historical sketch to tell the full story of the opening and development of each of the great world fields in which Methodism is to-day represented. The best we can do is to give but an outline

of this century of marvelous growth. After the death of Cox in Africa, five new missionaries were sent out that same year to take his place. Of these, two died and two others were unable to stand the climate. But the work was not abandoned. William Taylor, afterwards a bishop, who had carried his burning message to India and South America, finally also arrived at Inhambane and at once planned to extend the Liberia Mission and to start new missions in Angola and on the Congo. Later, Bishop J. C. Hartzell was set aside by the church to superintend the work in Africa and brought his genius for organization to this most difficult task.

To-day, in spite of the hard conditions of climate and disease

and the awful evils of slave trade and oppression that have characterized the Dark Continent, Africa has not been "given up," for we have there the Liberia Annual Conference and five other Mission Conferences operating under five different national flags; those of Liberia, Portugal, Belgium, France, and Great Britain. As we have seen above, the Missionary Society early planned a mission in South America, but it was not until 1836 that Rev. Fountain E. Pitts, and later Justin Spaulding, John Dempster, and Daniel P. Kidder, established the work on that continent. Here, under unique conditions and in a strong Roman Catholic environment, the missionary movement has nevertheless prospered, and we find at this date organized Methodism in Argentina, Paraguay, Uru-



MELVILLE B. COX

The First Foreign Missionary of American Methodism.

guay, Bolivia, Chile, Peru, and since 1906 in Panama.

The story of our operations in China has teemed with interest ever since the Rev. J. D. Collins and the Rev. M. C. White and wife set foot in old Foochow in the year 1847. Here were some four hundred million people

India the gospel spread throughout the empire, to Burma, to Malaysia and the Philippines, over a territory embracing a population of more than three hundred and fifty millions of people. In this vast stretch are now eight vigorous Conferences and one Mission Conference, the leaders of which report



OUR FIRST MISSIONARY HEADQUARTERS IN INDIA. THE HOME OF WILLIAM BUTLER

representing one of the oldest civilizations in the world. The task of evangelization was then, and still is, full of difficulties. For ten long years these pioneers of the work, with their associates, among whom were S. L. Baldwin and Isaac W. Wiley, afterward bishop, toiled without tangible results until 1857, when the first convert, Ting Ang, was baptized. With this beginning in Foochow, plans developed rapidly, for efforts soon were made in other parts of that vast land. The last report of the Board of Foreign Missions reveals splendid records for the previous year in six Conferences, including the Yenping Conference just organized and one Mission Conference.

Who can tell the tale of Methodist growth in India and do justice to the situation? Here are strange religions, revolting customs, unspeakable poverty and disease, besides the rigors of a tropical climate. And yet, in spite of the problems, converts have multiplied tremendously and the Kingdom is being established. William Butler began work in Bareilly in March, 1856, just in time to be caught in the midst of the Sepoy rebellion. He narrowly escaped death in that great mutiny, and in 1857 was joined by Rev. J. L. Humphrey, who baptized our first convert in India. In 1864 the India Mission Conference was organized, and soon afterward the great missionary, James M. Thoburn, arrived on the scene. The story of his life is one of marvelous faith and achievement, for under his leadership as missionary bishop of

such a wealth of opportunity as constitutes a real embarrassment to the missionary forces.

The Church in Europe

The church in Europe was the outcome of evangelizing work carried on here at home under the influence of which the Germans William Nast and Ludwig S. Jacoby and the Scandinavians Olaf G. Hedstrom, Olaf P. Petersen, J. P. Larsson and C. Willerup were converted. Jacoby went back to Germany and opened work in that country in 1849, Petersen did the same for Norway in 1853, while Larsson and Willerup started the mission in Denmark in 1857. In 1871 the Missionary Society sent Leroy M. Vernon to Italy, where under the shadow of the Vatican the work started at that time still prospers, in spite of the opposition of the Roman Catholic Church. Methodism is not only represented in these European countries, but also in Sweden, Finland, Russia, Switzerland, Austria, Hungary, Bulgaria, and France.

In 1873 William Butler, the founder of the mission in India, was sent by the society to Mexico, where, with Bishop Gilbert Haven, a beginning was made which, in spite of revolutions and Roman Catholic hatred of Protestantism, has grown into a strong Annual Conference representing more than three thousand members.

It was also in 1873 that R. S. Maclay, Julius Soper, J. C. Davison, and M. C. Harris were sent to Japan. In this rapidly developing nation there is increasing need of em-

phasis on Christian principles, and the mission has tried, with pronounced success, to meet this need. Two Annual Conferences resulted from the enterprise of 1873. In 1907, however, the Japan Methodist Church was formed from those organizations belonging to the Methodist Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. Our Board of Foreign Missions continues to help this new

missionaries. Since the inauguration of its work this splendid organization has gathered a grand total of \$18,266,995.22 for the cause, and to-day reports more than five hundred missionaries in its employ.

Facing the New Century

With such a record of challenging growth and progress, what will the coming years bring forth? No one can answer definitely,



A MODERN METHODIST EPISCOPAL CHURCH IN TIENSIN, CHINA

native church both with appropriations and missionaries. Of comparatively recent origin is the Methodist Episcopal Mission in Korea, for Dr. William B. Scranton, a medical missionary, and H. S. Appenzeller landed in Chemulpo in 1885 and started preaching, teaching, and healing the people. Great success, especially in extraordinary revivals, has marked the work in Korea. Many of the native Christians have also endured faithfully severe persecutions.

The Women Awaken

One day James M. Thoburn was making a trip in the Moradabad District in Northern India when he happened to pitch his tent under a mango tree in which a vulture had built her nest. A quill dropped from the wing of the bird and fluttered to the ground at the missionary's feet. Fashioning a pen out of the quill, it occurred to him to write his sister in America a letter, telling of the condition of women in India. This he did, and so graphic was the picture he drew, and so appealingly did he put the case, that Isabella Thoburn offered herself as a missionary. As a result of the great need of Indian womanhood thus portrayed, the appeal of two returned women missionaries and the eager response of Miss Thoburn, the Woman's Foreign Missionary Society was organized in 1869 and began to send out special women

but indications point to still greater achievements in world-redemption. The General Conference of 1912 made provision whereby the Board of Sunday Schools was thereafter to receive ten per cent of the missionary offerings taken in the Sunday schools of the church to carry on its work with neglected childhood in mission regions. Already this board had for more than seventy years been assisting in the work of foreign missions, but with these new resources a forward movement was inaugurated, and, as a result, some twenty Sunday-school specialists are now at work in the foreign field and the Board is making free grants of literature to over thirty different foreign Conferences. At the General Conference of 1916 a plan of cooperation was adopted not only involving the Board of Sunday Schools and the Board of Foreign Missions, but also the Board of Education and the Book Concern, looking toward the strengthening of our foreign work under a vast cooperative plan intended, as never before, to put the whole church into the task of saving a world.

A ringing challenge has already come from a large representative body of church leaders calling for earnest prayer, zealous study, and greatly multiplied contributions in celebration of the Centenary of Methodist Missions. They urge that, as we enter the new century, destined as it is to mark an era of hitherto

unparalleled reconstruction after the ravages of this tragic world-war, we also bear our share in transforming "the kingdoms of this world" into "the kingdoms of our Lord and his Christ." These facts, in conjunction with another, that in all the nations there are

movements of unrest and awakening which create unprecedented opportunities, indicate that the new century will be characterized by still greater achievements than those of the first hundred years. No greater challenge has ever come to Methodism.

Facts Worth Remembering

1. Fields and Dates of Occupation

Africa, 1833.	Bulgaria, 1857.
South America, 1836.	Italy, 1872.
China, 1847.	Mexico, 1873.
Germany, 1849.	Japan, 1873.
Sweden, 1853.	Burma, 1879.
Finland, 1853.	Malaysia, 1884.
Norway, 1853.	Korea, 1885.
India, 1856.	Philippine Isls., 1900.
Switzerland, 1856.	France, 1907.
Denmark, 1857.	Russia, 1907.
	Austria-Hungary, 1908.

2. Types of Work

The work of the Methodist Episcopal Church in foreign fields is not that of a superficial evangelism concerned simply that men may hear the gospel preached. Rather, the purpose of the church is a thorough Christianization not only of the individual, but also of the social order that the kingdom of God may really be established in all these lands. Consequently we are engaged in several different types of work. Medical missionaries minister to the bodies of men. Hospitals and medical schools are established and other agencies maintained to promote healing and health. Annually more than 200,000 treatments, including 2,000 major and 6,000 minor operations, are given to the sick and suffering in these foreign missionary hospitals of the church.

Another important phase of missionary endeavor lies in various types of education. In this field we find colleges and universities, day and boarding schools, high schools and colleges exclusively for women, besides Bible, deaconess, theological, and normal schools and institutions for industrial training. In this connection ought also to be mentioned the modern movement for religious education among the millions of non-Christian children. Institutional churches and a larger social

ministry are also characterizing our foreign missionary propaganda. Nearly fifty orphanages at the present writing are maintained by the Board of Foreign Missions and the Woman's Foreign Missionary Society. However, in addition to all these efforts, the direct evangelistic fervor and appeal are not wanting in any of our mission fields. Notably in India and Korea revivals of unusual scope and intensity, with ever enlarging opportunity in untouched communities, mark the progress of the work.

3. A Survey of Income and Expenditures

Under the old form of administration the church gave the Missionary Society, all told, for both home and foreign work, a total of \$47,046,496.75. From 1907 to 1917 the income of the Board of Foreign Missions was \$17,275,025.03. In addition the Woman's Foreign Missionary Society has collected and distributed \$18,266,995.22 since 1870. Property to the value of \$16,876,325 in churches, parsonages, hospitals, schools, and other buildings is owned by the church in foreign lands. In this connection it is exceedingly significant that the native churches on our mission fields contributed last year for self-support and other items the sum of \$783,851.

4. The Forces at Work

There are now 1,559 missionaries of the Methodist Episcopal Church (including both missionaries and their wives), at work on the foreign field. These, assisted by 13,110 native workers, care for a total membership of 442,765, besides multitudes of adherents constituting a total of 673,657. Added to this there is a constituency of 7,440 Sunday schools with an enrollment of 346,793 scholars. The latter constitute the great hope of the future progress and permanency of the extension of the Kingdom of God.

Fruitful Themes

1. The story of the first Methodist foreign missionary.

2. The beginnings of the Methodist Church in China, India, South America, Europe, Mexico, Japan, Korea, Malaysia, and the Philippines.

3. The types of missionary endeavor.

4. The business side of foreign missions.

5. The statistical growth of the enterprise by comparisons.

6. The aims and plans of the Centenary Movement.

LESSON II

THE MISSIONARY AS HE IS

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

A Month on the Pacific

On our steamship, the *Mongolia*, crossing the great Pacific for Oriental ports, was one of the largest companies of missionaries ever transported at any one time to the Far East. There were one hundred and six persons in all, including men, women, and children. For twenty-eight days, on the trip from San Francisco to Manila, we lived in close neighborly relationship with these representatives of the church of Christ, learned to know them intimately, and found that this contact presented an unusual opportunity for the study of the modern missionary and this work of Kingdom building beyond the seas.

Specialists and Their Tasks

Such a variety of missionaries devoted to such a diversity of tasks brought a very vivid impression of the vastness and complexity of world evangelization and of the exacting demands that are made upon those engaged in the enterprise. Among our fellow passengers were lay workers, medical and evangelistic missionaries, Young Women's Christian Association secretaries, educational and Sunday-school specialists, Bible teachers, kindergarteners, nurses, instructors in domestic science, stenographers, and book-keepers. The majority of these were young people, quite a number of whom were going out to the foreign field for the first time. A few had grown gray in the service, and some were returning to their work after their first furlough of a year in the homeland.

The traveler with preconceived prejudices as to foreign missionaries would have experienced a series of surprises had he made this trip on the *Mongolia*. He would have found most of the men and women of this group with college educations and thorough training for their specific tasks. Perhaps, also, he would have been quite taken back to find them leading in the various athletic and social events that characterize the daily life on a modern ocean liner. The fact is that the missionary of to-day is highly efficient and very human, with a life abounding in a wide variety of interests. Daily meetings consisting of devotional exercises and an address on some particular phase of missionary work with lively discussions revealed additional facts regarding the character and work of these modern missionaries. No one

could attend one of these gatherings and question the deep spirituality of these messengers of the cross. Indeed, it seemed that they surpassed the church workers at home in personal faith in the living God and his purpose for them. On one of the days a Presbyterian missionary related his "Korean Prison Experiences," stirring the hearts of his hearers as he told of the loyalty of the native Christians in times of darkness and peril. Another speaker, on his way to China as an educational director, spoke at one of the meetings on his plans looking towards a new standard of educational efficiency in the missionary work of his denomination. He had just finished his course in the Columbia University College for Teachers. A third meeting was devoted to the consideration of the Sunday-school movement in foreign fields under the auspices of our own Board of Sunday Schools. Representatives of the board outlined the work of the modern Sunday school and conducted a question box. Still other meetings dealt with the various problems confronting the church abroad.

Deck Chair Stories

Deck chair conversations help also to break up the monotony of the long trip to the Orient, and prove to be sources of invaluable information and inspiration. A few weeks of such close association with the actual workers on the field is to be recommended to ignorant theorists and self-constituted critics of the missionary cause. A veteran of the Canadian Methodist Church talked with us for an hour about his close Chinese friend, Mr. Jay, West China's first martyr, describing in most realistic fashion the terrible death, at the hands of the Boxers, of that Bible colporteur who refused to recant and died bravely for the sake of his Master. Said the pioneer, as he closed the story, "In the very town in which Jay was killed the spiritual side of our work took on the impetus which has made our West China work notable throughout the world."

Another told the story of Chung On Taai, a convert who was offered by the Triad band of robbers a future which meant fabulous wealth to him if only he would consent to swear in the courts to their good character. They said: "Everybody knows you are a

Christian, and that you will not lie; lie this once, and the money is yours." Chung, however, remained true, for he was no "rice Christian."

This story of relief work gives an insight into the practical side of missionary activity in ministering to suffering humanity. A young physician formerly in the employ of our own Board of Foreign Missions, now under appointment with the Methodist Episcopal Church, South, recounted this experience one afternoon: During the famine of 1911, he was appointed to take charge of rice distribution in the province of Anhui. With

sylvania to the coast some weeks before sailing she spoke to a fellow passenger, an austere business man, regarding the Christian life, and to her great surprise discovered that here was an American who was not a Christian. She said, "Oh, then you are a heathen!" That word shocked the man into serious thoughts as to the meaning and purpose of his life, and has since led to his conversion. With his entire family, just before our boat sailed, he united with the church. The little Korean continued her work of personal evangelism throughout the trip, speaking to the barber, the steward, and various



READY FOR A MISSIONARY TRIP IN THE KOREAN COUNTRYSIDE

his native helpers he worked from 6 o'clock in the morning until 10 o'clock at night daily for weeks, bringing relief to more than 300,000 persons and distributing more than 48,000 bushels of grain. The Chinese officials in the spirit of heathenism said to the young doctor as he began this work of relief: "Let them die, there are plenty of them." In striking contrast this sentence, spoken with the pity of Christ, stood out in the doctor's story: "I saw hundreds of persons in those hungry crowds who needed surgical operations and needed them at once."

Voyagers on the *Mongolia* will not soon forget Qui Il Kahng, the Korean girl, returning home after a year in America. She had crossed the sea to be married to one of her own countrymen, who had preceded her to the United States. Arriving in San Francisco, she discovered to her great disappointment that her lover was not a Christian. With remarkable fidelity to her faith she gave him up and with him all plans for a home of her own, and finally found a place in the home of a missionary where she could earn her own living. Returning from Penn-

sylvania to the coast some weeks before sailing she spoke to a fellow passenger, an austere business man, regarding the Christian life, and to her great surprise discovered that here was an American who was not a Christian.

In a quiet corner of the deck there sat day after day a plain little woman. Not many of the throng of passengers noticed her, but judged by the highest standards, her life has been pre-eminently successful. Twenty-one years ago, with her husband, she gave her life to China. During that period these two have organized the work of an entire district. To-day they have eight churches with a boys' and girls' school in connection with each and a great central hospital ministering to between 150 and 200 suffering ones daily. But in spite of all this exacting work with its manifold difficulties, she has not failed in the high business of home-making. Seven children have come to bless the lives of these two, and every one has decided to give his life to some form of missionary service. Already the three older children have "volunteered," one as a preacher, one as a physician, and one as a teacher. No wonder under the look of serious concern which years of contact with sin and suffering have brought to her face, there shines out a stead-

fast cheerfulness and peace, the result of a task faithfully done for the Kingdom of God.

Living with these missionaries on a journey more than seven thousand miles long served to strengthen one's faith in the great cause for which Christ died. Yet it also brought out very clearly how complex and exacting a task it is to redeem a world.

The Personal Equation

The Call of the Missionary

There is a general obligation resting upon every one of us in regard to foreign missions. The direct commands and prayers of Christ enforce the duty we owe to others who do not have our privileges and opportunities, and his life and death give these utterances added weight. Other arguments might be



A MISSIONARY FAMILY IN MALAYSIA

advanced pointing in the same direction. All things considered, it is doubtful whether one can be classed as a Christian who has not the missionary spirit. This does not mean, however, that every Christian is called upon to go in person to a far-away mission field. What then constitutes a specific call to this type of service? There is need for great care in the consideration of the matter. Sometimes under stress of emotion after a stirring missionary address or through a desire to see strange lands and peoples, a quick decision is made in favor of a life-work in foreign fields. Again, a false estimate of the value of service in these fields as against that in the home land or a failure to count the cost and judge the difficulties and disappointments that must be encountered in non-Christian regions, has caused many a candidate to make a well-nigh irreparable mistake in his life-work.

But there is again and again a definite sense of personal obligation amounting to an

We finally arrived one foggy morning in sight of land and soon discerned strange sights along the shore line of old Japan. We had reached the Orient and now our missionary friends began to scatter, each going to his appointed place and work, even as did the disciples of Jesus nineteen hundred years ago.

individual call to this type of service, especially in view of the dearth of workers and the appalling needs of the peoples beyond the seas. The important thing is that the duty shall become very clear after the whole matter has been carefully guided by earnest prayer, careful thought, and the judgment of wise friends. A thorough study of one's personal qualifications for this work and for the demands of missionary life, including the difficulties to be met on the field and the obligations of a personal nature resting on the candidate should also be made before the final decision is reached. Finally the chances of specific preparation for the task and an actual opportunity to undertake it would be strong elements favoring an affirmative decision.

The Qualifications of the Missionary

The primary qualification for foreign missionary work has to do with the moral and spiritual quality of the candidate. He will need to know the God and Father of our Lord Jesus Christ through personal experience. His character must be beyond reproach.

Very important are the physical qualifications, for much of our missionary work is in tropical lands where the climate is most depressing. Travel also is hard in many of these fields and fatal diseases abound. The health, therefore, of the prospective missionary should be sound. He ought also to have a clear, vigorous intellect, for as foreign missionary work develops there is an increasing demand for the most thoughtful leaders in all the different departments of the work. He should have facility moreover in the mastery of languages. We are told, for example, that the every-day working language of China involves some eight thousand characters. Moreover, every missionary is constantly called upon to help in the raising of money, frequently on the field, almost invariably when on his furlough. Hence it is very desirable that the candidate should be able to handle financial matters. In general, too, the temperament of the person and his ability to co-operate with others will be determining factors in his missionary success. Likewise the judgment of boards and societies having in charge work in the foreign field is greatly influenced in the selection of rep-

representatives by the consideration of the probability of the continual growth and development of the missionary while in the service. This is most important in view of the rapid progress now being made in most fields, notably in Japan, and also because of the tendency on the part of a missionary to "let down" under the influence of a depressing environment. Every candidate in these modern times is required to meet with a special committee and to pass a satisfactory medical examination before he is accepted for work in the foreign field. Such precautions are as essential for the person himself as for the church under which he plans to operate.

The Training of the Missionary

Granted that the prospective missionary possesses measurably the proper natural qualifications for his work, the next question has to do with his preparation. Every candidate ought to have, if at all possible, a good college education. In addition in these days of specialization he ought to take a course in medicine if he is to become a physician; a post-graduate course in some teachers' college, if his work is to be educational, and industrial training, if this should be his chosen vocation. A number of institutions in our own church offer general training for the foreign field. Courses on missions and on comparative religions are advertised by a number of our colleges, while the theological schools of the church have developed departments dealing with these and kindred subjects. Among these are Boston University School of Theology, Boston, Massachusetts; Drew Theological Seminary, Madison, New Jersey; Garrett Biblical Institute, Evanston, Illinois; and Iliff School of Theology, Denver, Colorado. In addition, the Chicago Training School, Chicago, Illinois; the Cincinnati Missionary Training School, Cincinnati, Ohio; and the Folts Mission Institute at Herkimer, New York, offer similar opportunities, especially for young women.

The Missionary on the Field

Numerous considerations having to do with the field itself have a bearing on the success or failure of a missionary. Great care ought to be exercised in the choice of the place where one is intending to carry on

his life work. Some climates are very depressing and trying on the nerves, others are damp and malarial. In most parts of Africa there is danger from exposure to the fever. Other fields are free from these conditions, but have their own peculiarities. Some peoples are mystical in their religious outlook, others, like the Chinese, are intensely practical. The matter of selection of field should extend even farther—to the particular phase of missionary work in which the candidate is to engage. Some fields are especially open to the preaching ministry, others to that of teaching, while still others to medical or industrial work. Of course, in general every field of any size will call for all these and even other types of service.

Sometimes one hears criticism from superficial tourists as to the missionary's manner of life. These persons say in substance that the representative of the church should live in the same style as the natives among whom he labors. Missionaries are provided with good, but not extravagant homes. Aside from their absolute need of living in the way to which they have been accustomed at home, the very progress of their work depends upon such a demonstration of family and home life as shall lift by example the standard of the civilization around them. The foreign field differs from the home field in the matter of salaries, in that all missionaries in a given field receive practically the same moderate compensation with provision for housing and an arrangement for slight increases for each child in the family and an extra allowance to assist in the child's higher education when he reaches college age. Furloughs are granted missionaries every five or seven years depending on the field and the particular situation in the mission when the furlough is due. It is important that missionaries should have these regular furloughs of a year both on account of their own health and in the case of married persons, that of their family, and also in order that they may have a chance to get in touch once more with the progressive movements at home. Such a period also affords an opportunity for study and a general refreshing that shall bring new strength with which to face the problems of the field. The plan also aids in getting news directly from the field to the church, but missionaries on furlough ought not to overwork during their periods of rest.

Six Leading Questions

1. What constitutes a "call" to the mission field?
2. Name six important qualifications in a foreign missionary.
3. Discuss the tendency towards specialization in the mission field.

4. What can you say as to the necessity of thorough preparation for this task?
5. Point out three or four essentials in the missionary's relation to his field.
6. How can every Christian be related to foreign missionary work?

LESSON III

FACING THE TASK

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

A Trip Up the Min River

One March evening we made our way with a half dozen Chinese coolies down the dark, narrow streets of Foochow to the banks of the Min River, where our little rat-boat was waiting to start on a trip toward the interior.



A MISSIONARY SEEKING TO CONVERT A HINDU PRIEST

The boat was a small affair slightly larger than an American row boat, but with a bamboo canopy. It was the boatman's only home. Here, with his little family, he was worrying through his poor, confined existence. Millions of people in China are boatmen and spend their lifetimes literally from birth to death on the water. In Hongkong and Canton alone there are two hundred thousand of them. Nor are the women exempted in this occupation. In multitudes of instances we saw women with little babes strapped to their backs laboriously pulling the heavy oars of overladen boats.

Traveling Under Difficulties

After considerable loud wrangling and delay the party, consisting of seven, with great hampers of food, cooking utensils, and clothing, were finally crowded into the cramped quarters of the boat and we began slowly to fight our way up the treacherous waters of the Min. The trip was not a long one from the standpoint of distance, for we covered a little more than a hundred miles, but from the standpoint of time, of which the average

Oriental takes no note, we could have just about crossed the American continent from New York to San Francisco in the long days and nights consumed in traversing the distance between Foochow and our destination, the city of Yenping. There were none of the accommodations to which we are accustomed in the United States in connection with our trip. When mealtimes came the Chinese cook simply dipped up a vessel of the river water and began to boil rice over a diminutive charcoal fire which he kept fanning persistently, thus furnishing the needed draught. The natives know nothing of bacteria, but they have learned from bitter experience that cold water is dangerous. Hot rice, with a few other edibles, including some canned goods from a Chicago mail-order house, completed the menu. During the entire trip there was no opportunity to change one's clothes, to say nothing of taking a bath or getting a shave. At night the itinerant slept on the hard bottom of the boat, so closely sandwiched in between two Orientals, the cook and the young interpreter, that when any one of the three desired to turn over he was obliged to give a signal, that all might change positions at the same time.

Fears and Superstitions

One morning, when we had disembarked for a short while to relax our cramped bodies after a rather sleepless night, we returned to the rat-boat to find the old boatman busy with his devotions. There, under the canopy, was the little image of his god, and before it he had lifted two joss sticks as a kind of prayer and sacrifice, that no evil might befall his craft, for in places this river is so treacherous that many boats strike the rocks and are beaten to pieces. Frequently also the boatmen and passengers lose their lives in the terrible current. Several religions prevail in China, notably Confucianism, Taoism, and Mohammedanism. This man was a Taoist, a kind of nature worshiper. Taoism has a countless number of gods and literally thousands of priests and magicians. The faith is permeated with fear and superstitions, and its followers are called upon constantly to make sacrifices and contributions to the priests in order to keep their lives free from the perils and disasters of every-day existence.

At one of the villages where we stopped

that same day we found a Buddhist temple with a great image of Buddha in meditation. Before the figure a woman was bowing, and back of her was a priest instructing her in the worship. Every town of any importance along this river had its wide-open temple to the "Blessed One" and its worshipers. Here in Fukien Province, through the very heart of which we were making our way, there is a population of approximately twenty-three millions scattered over 46,320 square miles. The State of Pennsylvania, of about the same area, has about one third as many people. Fukien is only one of the densely populated twenty-one provinces of China with a total estimated population of 331,188,000. In the face of such figures and with a race trained in superstitions, such as are illustrated by these incidents, something of the size of the missionary undertaking becomes apparent.

A Crowd Hungry for Knowledge

On the second day of our trip we reached a village of considerable size and decided to beach the boat for the night. We therefore climbed up the steep bank to see the sights—and to smell the smells, for along the main street of the town were several open vats of unspeakably foul-smelling fertilizer. Down the dark, narrow, filthy streets the yelling, brawling Chinese mob of men, women, and children came to see the "foreign devil," as they call an American or European. They gathered around, and we began to talk about topics of interest through the interpreter. They were deeply interested in a watch and especially in a fountain pen that was shown to them. "Write," said a venerable old man, "write, 'Save a cash and have a million.'" When this was done, to the great amazement of the crowd over the English characters, the old gentleman sent for brush and ink pot and wrote the same sentiment in Chinese. We were then well acquainted and the conversation turned to the great war. "We hear," said the old grandfather again, "that there is a great war in the world and that men are flying like birds." "Yes, indeed, and worse than that," we replied, "they are traveling in boats under the sea and blowing up other vessels." "Oh, ah, oh!" gasped the crowd in dumb amazement. Presently we talked of education and religion, and the old man affirmed that education was most important, and declared, with much pride, that they had a school in the village with a total of twenty-two children getting an education!

After several hours of such sightseeing and conversation we again returned to our boat for the night, but just as we were about to extinguish the lantern the boatman said, "Well, here is where all the great robberies occur; but don't bother me to-night, I'm all

tired out and must get some sleep." Fortunately we were not robbed, though the American consul at Foochow had warned us against this trip, as bands of robbers beyond all control of the half-organized Chinese government infest the hills and mountains of the Min and frequently swoop down in a wholesale raid of murder and robbery, at times even sacking entire villages.

The Hard Struggle for Life

As we proceeded on our trip we had an excellent opportunity for studying the rice fields along the banks of the river. So skillful are the Chinese farmers with their little farms that they have worked out a splendid system of irrigation and are able to produce not one, but two or three crops in a season. They make every square foot of the ground yield its utmost, but are just as careful to renew the soil by adequate fertilization. The really scientific farmers of the world are in China, for the congestion of population and the general poverty of the people force the raising of the largest possible crops with the highest possible food values. Another illustration of the stern struggle for existence in this land was also to be seen from our little boat. Long lines of from fifty to sixty men on the banks of the river were laboriously straining at a heavy cable attached to a se-



AN OLD HINDU WOMAN AND HER IDOL

ries of overloaded rafts. In our own country this work would have been performed by horse power or machinery. But in China men thus take the place of animals everywhere.

Even more pathetic, however, than this scene was another incident that occurred late one afternoon. Some yards from our boat two rat-boats had pulled close together and

we heard loud voices in earnest conversation. Our interpreter informed us that a bargain was being made. A man in one of the boats was offering to sell a little girl to the occupants of the other. We asked the interpreter to inquire into the details, and he reported that the little girl's mother was very ill and the family had exhausted all its resources with the native physicians, and now, as a last resort, this child was being sold to secure means to purchase more medicine.

"The City of Lingering Peace"

Finally, after these and other varied experiences, we arrived one afternoon about four o'clock at Yenping, "the City of Lingering Peace," as the name is translated. Here years ago, when the foundations of Methodist missionary work were being laid in the Foochow Conference, Nathan Sites, that faithful pioneer of the church, made this same trip up the Min River, landing probably at this same

place. He passed through the great gate of the walled city, as we did, to preach the gospel of the Son of God to its idolatrous inhabitants. The enterprise nearly cost him his life, for the Chinese dragged him from the house in which he was speaking, beating and stoning him into insensibility. That he escaped a martyr's death was nothing less than a miracle. There was one faithful native Christian with him, however, who rescued his friend and teacher and stealthily slipped away with him to the boat, and thence back to Foochow. But the seeds were planted during this and other later visits, so that to-day the Methodist Church has a boys' school, a girls' school, a women's training school, a hospital, and a large church within the walls of old Yenping. Moreover, the city is the center of the new Conference just organized. Thus, in spite of difficult conditions and innumerable obstacles, the gospel of the Kingdom is making its way in this ancient land.

The Complexities of the Field

Social Conditions

The severity of the struggle for physical existence in most of these foreign fields is beyond the comprehension of the average American, unless he has visited in other parts of the world than his own country. In India, for example, the average laborer's wage is pitifully low, frequently reaching a minimum of four cents a day, or even less. In other regions wages are also meager and the work so heavy that it constantly lowers the physical vitality and resistance of the worker. Child labor abounds everywhere. We found no laws against it in any Oriental country and saw children as young as four years toiling at arduous tasks. Likewise, woman is looked upon in these lands as a mere animal without much intelligence. Therefore she receives but slight consideration and is forced into employments that overtax her strength. Other evils, such as foot binding in China and child marriage in India, still flourish. Concubinage is common and the traffic in women is carried on in some of these countries in wholesale fashion as a legitimate business. As is to be expected as a result of these evil conditions and the general unsanitary and actually filthy surroundings, especially in China, awful diseases run rampant. There are cholera, plague, fevers, smallpox, leprosy, and a host of others. Venereal diseases abound and undermine the health of the people in a most frightful way.

Language and Travel

The missionary meets two great obstacles to his work as soon as he lands in his chosen field. These are language and travel. If he is to succeed he must first of all master the

medium of communication or he will get nowhere. Eighty-one different languages and dialects are used in the various foreign Conferences of our church. In some cases a large number prevail in one field, as, for example, in India. In one instance, when preaching to a native congregation, we had to have two interpreters in order to reach all of our hearers. The English paragraph was each time translated into Spanish by the first interpreter, and from the Spanish into the native dialect by the second one. In that small crowd of some seventy-five or a hundred people three languages were represented. Lack of facilities for travel in the mission field presents still another obstacle to the progress of the Kingdom. Except in India and Japan, of the Oriental countries, railroads are few and the trains are generally slow. In our tour of the mission fields of the church we traveled in twenty-four different ways, including such unique means as jinrikisha, chair, oxcart, elephant, camel, carromata (two-wheeled carriage), and houseboat.

Non-Christian Religions

Christianity with its 564,510,000 followers meets numerous non-Christian religions in the missionary propaganda. Some idea of their variety and numerical strength will appear from the following list: Confucianism and Taoism, 300,830,000 (mostly in China); Hinduism, 210,540,000 (mostly in India); Mohammedanism, 221,825,000 (Arabia, India, China, Japan, Korea, Philippines, Malaysia, Africa, and elsewhere); Buddhism, 138,031,000 (Ceylon, Burma, Malaysia, China, Japan, Korea); Animists, or Spirit Worshipers, 158,270,000 (Africa and Korea, especially, and

to some extent in nearly all fields). Besides these and some other minor sects of non-Christians, Protestant Christianity comes in contact also with forms of Roman Catholicism that foster the ignorance, superstition, and fanaticism of the native peoples, notably in Italy, Mexico, and South America. These non-Christian faiths combine some good with very many bad elements. In general they represent the expression of a universal religious instinct and sometimes very worthy

church for Kingdom efficiency. To begin with, there is the practical problem of financing the work on the necessarily meager budget available. It would be a wholesome revelation to Christians in the homeland to sit with a finance committee of a mission, as we did in a number of instances. The opportunities of numerous unoccupied areas, the need of more helpers, the demand for more and better buildings, for new equipment in hospitals and educational institutions, old



A BOY PRAYING IN A BUDDHIST TEMPLE IN BURMA

ethical ideals are also embodied in the mass of superstitions and degrading teachings. Idolatry, priestcraft, sensual practices, fear, superstition, intolerance, and cruelty, however, are some of the sinister expressions and fruits of these strange beliefs. Upon the whole it may be said that, when tested by their results in life, they are sadly wanting, for they make but small contribution toward the progress of the individual or collective life of the race.

Still there is a difficult problem involved in the presence of these peculiar doctrines, rites, ceremonies, and practices that must be met by the preacher and teacher of Christ's gospel. Wholesale denunciation, criticism, or even argument with natives in these matters seldom results in progress for the cause of the Kingdom. Rather the discussion without compromise of the point of contact between non-Christian faiths and our own is generally helpful. Then the proclamation of positive, helpful Christian truths in the spirit of love, and an unselfish ministry to the manifold needs of the people, generally win.

Perplexities in Church Administration

Quite a number of problems arise for the missionary in the task of establishing the

debts, furloughs, broken down missionaries, failure of the expected increases in collections at home—these and countless other taxing issues constantly harass the missionaries. In addition there are the questions relating to church administration in lands just opening to the gospel. Many of our native members are in the very midst of complex social conditions from which it is almost impossible for them to extricate themselves. Polygamy, child marriage, caste, and other evils press upon them from every side. Sometimes even they themselves are deeply involved in some of these before their conversion and scarcely know what course is really Christian in the concrete case. Here the greatest wisdom is needed on the part of the missionary.

Then, too, most of these new Christians are far from ideal in their understanding and practice of the Christian faith. This in turn calls for inexhaustible patience and tact. Matters of discipline and the control and guidance of native workers also tax his insight and executive ability. Moreover, the bad example of many English-speaking tourists and residents who are looked upon as representatives of Christianity causes constant embarrassment and occasionally frustrates the best efforts of the missionary. Re-

sides all this there are the larger considerations of cooperation with the forces at home and with other missions at work in the same field. In view of all these difficulties and

problems presented by the foreign mission field one is led to wonder at the rapidity with which the Kingdom is progressing throughout the world.

Various Angles of the Task

1. Missionary endeavor, a ministry to all sides of individual and collective life.

2. The difficulties involved in language, travel, and customs.

3. The attitude of the missionary toward non-Christian faiths.

4. Administering the church in the foreign field.

5. The dearth of workers and the financial support so essential to large missionary success.

6. Arousing the church at home.

LESSON IV

THE EVANGELISTIC MOVEMENT

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

A Mass Movement Excursion

What is the "Mass Movement"? It is a modern revival now going on in India, in which multitudes are being baptized by our missionaries and countless other multitudes are anxiously waiting to make an open confession of Christ. Whole villages of hundreds of people are thus coming into the church, in a land of literally millions of villages. This great awakening is characterizing both North and South India, but it is of peculiar significance that some of its greatest manifestations follow the course of the sacred Ganges through the very heart of ancient Hinduism. Of a revival of such comprehensive proportions no one can forecast the full meaning and final outcome. Rather it should be our task to turn all our energies to the consideration of the stupendous opportunities and responsibilities of the present hour in India, for the situation teems with possibilities for desperate defeat or glorious victory. The people of the mass movement must be organized and carefully trained or we shall have on hand a region "burned over" with an ephemeral fire. Yet carefully conserved and educated, these now sadly immature Christians will build the Kingdom in India for time and eternity.

A Service of Testimony

Let us make an excursion into the very midst of the mass movement and see with our own eyes the waiting multitudes in their poverty, ignorance, and overwhelming soul hunger. We arrived in Ghaziabad one evening just as the sun was sinking. The railroad station was crowded with turbaned figures moving hither and thither in great confusion,

while the air was filled with their strange, discordant cries. In the background stood a plain little woman in a dark-blue tailor-made garment, on whose face we read the story of years of patient toil, out of which had grown a confident faith and hope. Behold, then, the missionary, a fit symbol of the new transforming influence coming into the life of strange, wretched, groping India. Our hostess quickly introduced herself, and soon we were making our way, bag and baggage, to the missionary headquarters of this region. After an appetizing supper it was announced that we were to attend a special testimony service near by. Arriving at the place of meeting, we found a great throng gathered in the open between two high walls. It was our first contact with the mass movement, and we were curious to see and hear these new Christians.

The scene had its weird aspects that night, for as these natives sat huddled together on the ground, their white garments wrapped about their heads and shoulders to keep out the cold, and the flickering lights of the torches creating fantastic dancing shadows on the wall in the background, the gathering reminded one of the secret meetings of the early Christians in the catacombs of Rome. Nor was the service unlike those in several other respects. The singing revealed a strong depth of emotion, and the prayers had that vital ring always associated with fresh religious experience. Soon these converted Hindus began to tell what the Lord had done for their souls, as did those early followers of the Christ. Then they asked for a message from the church in America and, while it was

spoken, showed by the expression on their faces and the nodding of their heads that they understood at least the fundamentals of the faith. What a sight it was that night! How typical of India's pathetic groping for the light and earnest devotion to the gleam!

The Mass Movement in Action

But we were to see more of this wondrous revival, for some days later we started early in the morning on an excursion right into the heart of the mass-movement territory of northern India. With our party were the district superintendent, several representatives of the Woman's Foreign Missionary Society, together with old Gordon, the leading native preacher of the district, and his assistants. The procession started from headquarters for the villages soon after breakfast, a great Indian ox-cart in the lead, several bicycles following the ox-cart, and trailing along behind was a group of pedestrians. No wonder the men and women, as well as the children on the streets of sleepy old Ghaziabad, turned to view with curiosity the strangely mixed group of Americans and Indians. Presently the party arrived at a little hill some distance

from the city. Here we halted and the district superintendent pointed out from its summit fourteen different villages on the horizon, in every one of which Methodism has converts, but in no one of which a single Christian worker to lead and care for them.

After several miles more of travel over the hot, dusty sands we see at last the outline of the village that we had planned to visit. Drawing near, there is a sense of familiarity about the surroundings inexplicable until we discover that before us is a veritable reproduction of a Bible scene. The people are crowding out of the village gates down the winding path to meet us. Yonder is the well in the midst of the little thatched mud houses, while in the distance a solitary woman walks with a water jar balanced on her head. It is Farrukhnagar, a village of the chamar caste, and all its people are workers in leather. They have thrown aside the shoes upon which they have been laboring and hasten to bring us into the village to an open space between the houses. Then the meeting begins with the singing of that mass-movement hymn which no one can ever forget

who has once heard the exultant hope burst through its sad minor strains:

"Raja Yisu aya
Raja Yisu aya
Shaitan ko jitne ke liye
Raja Yisu aya."

It is their song of deliverance. "Jesus the King has come!" There are several prayers, and then the tall native preacher, standing under yonder tree, begins to tell the simple story, with all its Oriental imagery, to the crowd circled at his feet. With faces uplifted, not a word escapes their eager ears.

The sermon over, the district superintendent begins to question the chaudrie, or headman of the village, as to the understanding of the people in Christian essentials. Finally the examination comes to a close and the chaudrie requests baptism for the entire community, which for months has had more or less regular visitations from missionaries or native workers. The baptism differs from the ceremony as it is performed at home in that, first of all, the officiating minister cuts from the head of each candidate the little lock of hair called a "chutiya." This is



A SWEEPER

the sacred sign of his Hinduism. When a man is willing to part with this hair it is a sure indication of the sincerity of his motive. After all the chutiyas had been cut that day, several of us took up the task of baptizing these converts until the rite had been administered to the entire group.

A most significant incident occurred at the close of the meeting. One of the men came forward and, laying a cloth on the ground, poured out a small quantity of grain from a little bag. It was his contribution to the work of the Kingdom, and the act took on unusual meaning when we were told that the man's wages amounted to only four cents a day and that he had a family dependent upon him for support. His little offering of grain was worth about two cents and represented the savings of nearly two months. Such an act was a reminder of that of the widow whom Jesus commended.

An Estimate of the Great Revival

Thus in our one-day excursion we had caught a glimpse of India's great revival and had seen some of these new Christians face

to face. How shall we analyze the movement? What of its character and the permanency of its results? To begin with, we should understand that it follows caste lines and embraces just now especially sweepers and leather workers. These castes represent a little higher social plane than those with whom our work originally began, and therefore missionary leaders think we may con-



THE OFFERING OF A MONTH'S SAVINGS TO
"RAJAH YISU"

tinue to push upward in the scale with the Christian appeal until at last the Brahmans themselves as a class are reached. At present the people of the mass movement are desperately poor and illiterate. Doubtless many in their thinking idealize the influence of Christianity, hoping for speedy relief from social ills by allying themselves with the new faith. And yet we met those whose religious outlook was clear and intelligent, who comprehend that their deliverance must come in a vital rather than in a mechanical way. Many such are practicing strict self-denial like that of the man who contributed the

grain, and are enduring hard persecutions and social ostracism for the sake of the faith.

The situation is one of appalling opportunity. Christian education alone can take this promising movement and give it an enduring character. There is an immediate demand for efficient Sunday schools for the children, for it is true, as one missionary has said, "The largest meaning of the mass movement is the coming generation." There must be more day and boarding schools. Colleges for the training of the more intelligent young men and women and theological and Bible-training institutions should be located in the important centers. The church simply must not allow the inspiration of this revival with the thousands turning to God to blind her eyes to the immediate necessity of organizing and training these converts for the long, hard task of building the Kingdom.

Startling Figures

The proportions of undertaking properly to care for the mass-movement territory will appear from a review of the latest statistics in the matter. There are now more than 30,000 baptisms annually in these regions among the 50,000,000 people directly available to the Christian appeal. Our share, as a church, of this vast multitude is not less than 6,000,000, for whom we are directly responsible. We refused 150,000 people baptism in India last year for lack of proper supervision. In order at all adequately to meet the present situation, then, our leaders are calling for Sunday school and primary education for the 60,000 neglected boys and girls of our new converts and the hundreds of thousands of children as yet untouched by Christian influence. The force of American missionaries for India should be doubled and 1,050 pastors added to our working staff, besides 1,300 teachers to meet the educational demands of the villages. In view of these insistent needs created by India's great revival a "Mass Movement Commission" has been created to guide and care for this remarkable movement.

Discipling the Nations

Christianity to-day claims twice the number of followers of any other single world-religion and considerably more than half the globe is under the control of Christian governments, while eighty-five per cent of the inhabitable land is actually occupied by Christians. Thus the work of discipling the nation is well under way, and yet hundreds of millions of the human family still remain to be brought into vital relation with Jesus Christ.

Evangelization or Christianization

We are in some danger of making a superficial estimate of the meaning of such a task.

Does our responsibility cease when every nation at last has heard the Word preached? Or can we rest content even with the exposition of the gospel again and again to any one community? Surely there is a more comprehensive program necessary if the kingdom of God is to be established on the earth. The Word must not only be preached: we must see to it that gospel truth is realized in life and that practical expression is given to our high ideals in character and actual service. Not evangelization, then, in any narrow, confined sense, but Christianization in all its largeness of meaning should be our objective

in all missionary endeavor. The very peculiarities and needs of foreign fields help us to this broader view. Hence we find the work of evangelism wrapped up in numerous other activities, such as medical, educational, industrial, and social plans of helpfulness. With full appreciation of the manysided character of this work of Christianization, we must not discount the value of preaching and teaching gospel truths, nor the necessity of seeking the voluntary allegiance of the individual will to Christ and the cooperation of Christians in church organization.

Ways of Approach

In every field, therefore, we are training evangelistic workers, Bible teachers, and preachers to carry the message of the Kingdom and to organize the converts into socie-

tions have made continual additions to the number of the followers of Christ. Finally the influence of the mere presence and self-sacrificing service of the missionaries must also be counted as a large evangelistic factor.

The World Wide Church

Thus men and women in all these lands are hearing the good news by word of mouth and seeing the meaning of Christ in the various aspects of the Christian movement until the church is beginning to take on form and strength beyond the seas. Some day, not far off, we hope, we shall hear that in every land the church of Christ has become self-sustaining, as it already is in a number of local instances, and that in every country with a vigor all their own these Christians shall be expressing the will of Christ for the world.



ON A JOURNEY THROUGH THE MASS MOVEMENT VILLAGES

ties for mutual helpfulness and service to the world. Specific evangelistic work, however, in the foreign field takes on many forms, of which perhaps the "revival meeting" type, so well known in the homeland, is the least prominent. Probably the method of Bible teaching and personal conversation, man to man, has borne the largest fruit in mission fields, though many persons have been converted in meetings of patients, in waiting-rooms of hospitals, and through the influence of successful recoveries due to the skill of Christian physicians. Meetings also of small groups in villages on street corners and elsewhere, with a simple exposition of gospel truth followed by informal questions and answers, and services in educational institu-

That there is good, practical ground for this faith, facts and figures recently compiled, so far as Methodism is concerned, will bear witness. There are in the foreign fields of the church 442,765 church members, with 1,283 native ordained preachers and 2,516 church and chapel buildings. Thirty-six theological and biblical schools are busily engaged in the training of more leaders for the coming church. For this one item, the continuance and enlargement of the evangelistic movement and the erection of new churches, Methodism is to-day calling for \$7,937,610. Surely at a time like this, when we may hope soon to put the native organizations on their feet, the church at home will not fail to measure up to this imperative call.

Significant Queries

1. What is our present responsibility in relation to the mass movement in India?
2. How would you characterize the converts in this revival?
3. What is the distinction between evangelization and Christianization?
4. What is the final goal of missionary effort?

Special Suggestions to Teachers

LESSON V. Make a careful outline of the lesson to guide you in teaching it. Study carefully again Jesus' miracles of healing. Search out instances where missionary physicians have been called to serve non-Christian rulers. Investigate the relation and value of medical work to the womanhood of the Orient. Get some physician to give a five-minute discussion before the class on "Oriental Diseases," or on "The Contribution of the Missionary to Medical Science." The type of endeavor considered in this lesson has a strong appeal not only to Christians who are luke-warm to the foreign missionary enterprise, but also to persons entirely indifferent to the church. Therefore make the most possible out of the lesson by conserving plenty of time for the class period, by following a well-prepared plan and by encouraging pertinent discussion. Locate our principal hospitals on the world map. Reference books are as follows: *Within the Purdah*, by S. Armstrong Hopkins; *Medical Missions, their Place and Power*, by John Lowe; *Opportunities in the Path of the Great Physician*, by V. F. Penrose; *The Appeal of Medical Missions*, by R. F. Moorshead. Secure also *World Outlook*¹ for December, 1917.

LESSON VI. Write out a list of the most essential points in this lesson to shape the class discussion. Prepare yourself on the general subject of the relation of education to leadership. Pick out the leaders in the great historical movements of the world and mark their previous training. Glance over the pages of "Who's Who in America" with the same end in view. Obtain sample courses of study from different types of missionary educational institutions. Give attention to the universal ambition of the natives for a modern education and to the place that graduates of our schools hold in the estimation of governments. Utilize pictures of missionary schools and students. If possible secure some native graduate of a missionary institution to address the class for five minutes on "What the Mission School Did for Me." Locate the educational institutions of Malaysia on a map of that region, and our other important schools and universities on a map of the world. Read and get the members of the class to read: *India, Malaysia, and the Philippines*, by W. F. Oldham; *The Making of a Christian College in India*, by B. T. Badley; *Education of Women in China*, by Margaret E. Burton; *Educational Conquest of the Far East*, by R.

E. Lewis, and *World Outlook*¹ for July, 1917, and January, 1916.

LESSON VII. Formulate a number of important questions in your own way embodying the gist of this lesson. Familiarize yourself with the great educational enterprise for the negro in this country at Tuskegee. Get it clearly in mind that an adequate view of salvation includes the redemption of the body for service as well as the soul for communion. Be able to show the relation of bodily training to moral and spiritual life. Emphasize, however, that industrial training should ever go hand in hand with the evangelistic and educational movements. Get photographs of the products of our industrial schools or if possible secure for exhibition small pieces of furniture or other articles manufactured in these schools. Make use of the map of Africa; locate our industrial schools and show the opportunity for the expansion of this work. Consult the following books: *Stewart of Lovedale*, by James Wells; *Daybreak in Livingstonia*, by J. W. Jack; *Daybreak in the Dark Continent*, by W. S. Naylor; *The Moffatts*, by Ethel Daniels Hubbard; *Thinking Black*, by Daniel Crawford; *The Price of Africa*, by S. Earl Taylor, *World Outlook*¹ for February, 1918.

LESSON VIII. Create a logical plan for lesson presentation beginning with the translation of the Bible in Burma and leading up to the larger provisions for Christian literature there and in other lands. Show how essential such literature is to the success of missionary activity. Point out also the value of industrial training in connection with this work. If possible get samples of Bibles and other publications in foreign languages for the inspection of the class. Have some editor or publisher address the class briefly on a theme directly or indirectly related to the subject of this lesson. Use maps and the tables of population to visualize the growing demand presented in various lands for books and periodicals and compare with the provisions actually made in your own country for the reading public. Especially dwell on the great need for Sunday-school literature in the foreign field, and show why this is so important. Consult the following books: *Adoniram Judson*, by Edward Judson; *Ann of Ava*, by Ethel Daniels Hubbard; *Catalogues of Missionary Publishing Houses*; *Year Books of Japan, China, India*; *The Report of Edinburgh World's Missionary Conference*, Vol. III, on "Christian Education" (reference to Christian Literature).

¹Single numbers of *World Outlook* can be obtained at 15 cents each, postpaid. Address 150 Fifth Avenue, New York, N. Y.

LESSON V

MEDICINE AND SUPERSTITION

"And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

A Day in a Hospital

Whoever has made a trip up the Yangtze River will never forget Wuhu, and, if he be a Methodist, he will be especially interested in that old Chinese city, because here is located one of our oldest and best missionary hospitals. The hospital can be plainly seen from the steamers and native boats that ply the river in such large numbers, for it stands out boldly against the sky on the summit of a high bluff. Here we spent a day with the physician in charge and caught a vision of a wonderful ministry in the name of Christ.

Broken Bodies

The diseases of the Orient! How numerous they are and how loudly they proclaim the tale of sin, filth, ignorance, and desperate poverty! In almost any Far Eastern crowd there are numerous faces pitted into ugliness with the ravages of smallpox. The leper, too, is a frequent figure by the roadside and leper asylums, with their inmates rotting their way to inevitable death, abound. Thousands upon thousands of blind sadly reveal the tale of the sins of their parents. Ugly sores on heads and bulging arteries on the legs of the coolies strike pity to one's soul. Terrible venereal diseases are as common in the Orient as are the diseases of childhood in the homeland. Cripples twisted into inhuman shapes haunt the memory of the traveler for years after his trip. Only two or three insane asylums exist in all China with its nearly four hundred million people. The poor unfortunate of this type, if he become uncontrollable, is simply chained to a huge rock to batter his very life out in violent ravings.

The Medicine of Old China

What relief has the non-Christian world to offer this ever-diminishing, ever-increasing procession of miserable sufferers? The native medicine of China is built upon a foundation

of superstitious ignorance mingled with actual fear of the demons and devils that lurk everywhere for their victims. One day we were walking down the streets of old Kashing, when we suddenly came upon the office of a native physician. He had a patient stripped to the waist and was sticking needles into him, that through the punctures the devils of disease might be enticed from the man's body. Occasionally there may be some remedial value in this procedure, but as practiced in China this common operation is an expression of dreadful superstition and ignorance. Dr. Isaac T. Headland, in *Some By-Products of Christian Missions*, tells of seeing a medical chart on which were indicated ten thousand spots on the human body that a doctor safely might puncture. He also tells of a Chinese portrait painter who had stomach trouble and swallowed a native remedy consisting of a large live green grasshopper. The man died within a few hours. Turnip and radish skins pasted on the forehead is also a Chinese "sure cure" for the headache.

On another occasion we met at a Sunday-school gathering a bright looking young man who had recently been converted. When we were introduced to him, he uttered never a word, for he was totally dumb. How came he into this sad state? We heard from the missionary the terrible story. When a mere boy he had been taken ill with some simple disease and his mother had called in a Chinese physician who prescribed piercing the tongue with a pin and proceeded to jab the root of the poor boy's tongue again and again. So deeply did he go in the course of the cruel operation that he forever ruined the vocal chords and doomed the boy to speechlessness for the rest of his life.

When the baby of a river woman has the colic—that, too, is due to evil spirits. But there is a remedy. The ignorant mother heats a pan burning hot and lays it upon her child's

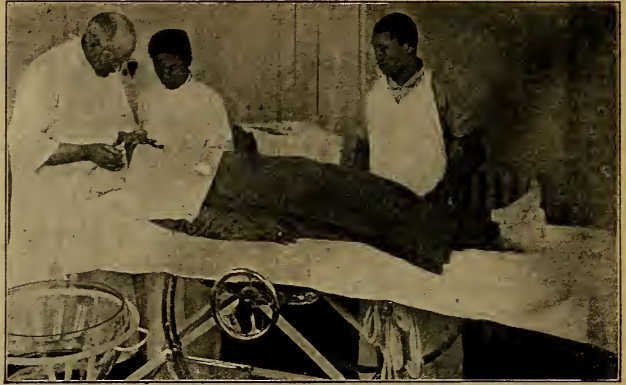
stomach until its little body is painfully blistered. Later the blister becomes a dreadful sore, and in most cases the little life goes out.

The New Medicine

Contrast with all this picture of desperate suffering and tragic incompetence of native physicians, the beneficent ministry at Wuhu. Through its narrow, noisy, filthy streets we made our way on this particular day into the hospital compound and were soon watching the busy physicians and nurses at their work. Here was a group of people at the dispensary, revealing by the expression of their eyes their strong confidence in the physician, and waiting patiently for personal examinations or for prescriptions for loved ones sick at home. In the hospital proper we saw clean rooms and narrow white beds, on which lay many pale sufferers. We proceeded to the operating room, with its modern facilities and instruments, and realized that this meant life to thousands who without it would simply have to wait in utter helplessness the call of death. We walked through a ward where Christian nurses were gently ministering to young girls who had been most brutally sinned against. We stood by victims of the most loathsome skin diseases. Here they were, the poor suffering humanity for whom Christ died, and here for the first time they were catching something of the meaning of his life. They were being made whole again, and the bright smiles of the convalescents showed that they understood and were deeply grateful.

That evening a service was held in the

chapel and the speaker dwelt on the parable of "The Wise and Foolish Builders," to an eager audience of patients, some of whom were already Christians. Over the pulpit hung the picture of a man—the missionary physician who literally gave his life for the Chinese. Overworked, without furlough, without ade-



DR. HOPKINS, OF PEKING, IN HIS OPERATING ROOM

quate help, he toiled on and on constrained by the love of Christ until he dropped, still a young man, in his tracks. Then came that famous cablegram from one of the bishops of China, with its deserved rebuke to the church for allowing this tragedy to happen because of her failure to supply the much-needed funds for the hospital at Wuhu. The institution here is a type of the medical work of the church now going on throughout the world, not only in the vast needs and opportunities, but also in the tragic struggle with meager equipment and depleted forces. Surely Christian people ought to awaken to this task so practical and so beyond all debate as to its actual helpfulness.

Healing the Bodies of Men

Such efforts as these are of tremendous importance in the establishing of the kingdom of God in mission lands. They present a unique opportunity for catching the ears of the people for gospel preaching, a fact that frequently has been the one most stressed by earnest advocates of medical missions. However, such helpfulness to the bodies of men is real Christian service in itself without reference to any indirect influence involved, and represents a gospel obligation upon us, whether its beneficiaries are led to an open acceptance of Christ or not. It is difficult to believe that the Master himself in healing the sick, thought only or even mostly of their possible enlistment as his followers. Rather we believe he was moved with "spontaneous sym-

pathy and helped because it was his nature to help. In such a spirit we also are able to engage in our modern task of healing.

A Ministry Easily Understood

Medical service thus affords a simple means of expressing Christ, easily understood even by the most ignorant native. Here, for instance, is a vivid sidelight on the appreciation of people when the service is rendered in such a true spirit. One writing of a certain missionary physician in India says: "His name has become a household word in all this countryside and his fame has spread far and wide, and high and low, rich and poor flock to receive treatment at his skillful hands. Many patients travel hundreds of

miles for treatment. He is greatly beloved, and does not spare himself in any way." And just because these natives are convinced that this man would help them *anyway*, even if he did not represent a church organization, we find that "the influence of the hospital for Christianity in this district cannot be overestimated."

The Variety and Distribution of Hospitals

In almost every field of the church there are missionary hospitals. Some of these are

as anti-tuberculosis campaigns, street cleaning, better sanitation, quarantine regulations, and other activities, all of which ought to be guided by expert leadership. But sorely overloaded as they are with their immediate tasks, how can these missionary physicians reach out into these wider realms of social service?

Not all fields call with equal insistence for hospitals. There are probably some fields in which the church will never develop this phase of activity, but there are others where



PREACHING IN THE HOSPITAL CHAPEL, HAIJU, KOREA

general in their ministry; others, especially of the Woman's Foreign Missionary Society, are intended exclusively for women. In addition to the regular service rendered in the hospital centers, most physicians on the field do considerable itinerating among the towns and villages and far away rural places. Then, too, there is a number of institutions of hospital character devoted to specialized forms of treatment, as for example, the Tilaunia Sanitarium for Tuberculosis in Northern India, the department for crippled children in connection with the hospital at Kiukiang, China, and various leper asylums in India and China.

Important also are the medical and nurses' training schools in various stations where native forces are being developed. Of the growth of our medical missions a shrewd observer says, "In no country where the Board has hospitals has the number of beds or the staff of physicians even begun to keep pace with the increase in the number of Christians." He then goes on to show how the service already rendered has started movements even among natives outside the church, for such reforms

the need and opportunity are most compelling. Among the latter Africa especially is to be noted. Of it is said: "This has been a great year for us, since large numbers of native people have broken away from the witch doctors and their heathen customs. In some cases the witch doctors themselves have brought patients to us for treatment." The leaders in China, Korea, India, and several other regions likewise are appealing strongly for medical reinforcement.

A Typical Report

In order to understand more fully something of the demands and proportions of hospital work in mission lands, let us study a typical report, that of the Louisa Holmes Norton Memorial Hospital at Haiju, Korea. The physician in charge reports for a recent year 188 in-patients, 77 major and 267 minor operations. At his dispensary there were 4,745 first visits and 7,005 return visits, and 300 patients treated on two itinerating circuits. Besides these there were 113 visits to outside patients. His total number of patients for the year was 5,233, and the total number of treatments ad-

ministered was 12,238. In addition to the above he carried on a nurses' training school during the same period. The financial side of the report is also interesting, \$901.65 were received in fees, \$1,525.88 from other sources, and \$2,742.26 from the Board of Foreign Missions for salaries and appropriations. The current expense item was \$1,862.38, and \$1,478.33 was expended on the property. Considering that this is just one, and by no means among the largest of the nearly fifty institu-

on furlough; we are still five thousand patients short of the number we had when I left for America. More than anything else I need trained help and apparatus. Drugs have been very expensive this year, and we will finish the year with a deficit in spite of the fact that the money spent for helpers has been about half what it will cost to get an efficient staff. These cries coming from all of us all over the world make me wonder if there is any prospect of meeting them even



ARMS FULL OF ORPHANS IN A METHODIST HOSPITAL IN CHINA

tions of its kind in the foreign field of the church, the extent, importance and complexity of this phase of missionary activity becomes apparent.

Strengthen the Medical Work!

At Yenping, China, we spent another day in a missionary hospital. We attended the clinic where a great crowd had gathered for relief from a wide variety of diseases. The faithful physician was doing his best to help each one, but next to the pathetic need of the millions of people in the Min River region, represented by this group of sufferers, the deepest impression of the day was the physician's lack of resources. An old, inadequate building, crowded wards, a small operating room with only half enough instruments, lack of assistants and nurses—here he was facing a well nigh overwhelming task almost without backing. The case could be duplicated in other regions. From a station in another field a doctor writes: "The work in the hospital has suffered during the time I was away

though the Centenary Campaign is ever so successful."

Some relief seems to be promised so far as this work in China is concerned, through the recent organization of the China Medical Board created by the Rockefeller Foundation, but the probabilities are that any forward movement inaugurated through the co-operation of the Board of Foreign Missions with this Board will involve an assumption of the church's full share of responsibility, both in workers and financial outlay. In a number of cases the missionaries have been able to train natives and afterward send them to America for the completion of their medical education. These physicians have returned to their own lands and have assumed complete control of a few of the hospitals. Many native nurses, too, have learned to take responsibility and are giving a most excellent account of themselves. There is, therefore, much hope for the future, provided the church shall measure up to the situation in men and money during the present critical period.

Points of Importance

1. What can you say of conditions of disease in the Orient?
2. Describe briefly the old medicine of China.
3. Contrast with it the modern ministry of the Christian physician and the Christian hospital.
4. What motive ought to dominate the church in this type of work?
5. Give a brief survey of the medical missionary activity of Methodism.
6. Illustrate the present needs of this work.
7. Summarize the results in this department last year.

LESSON VI

IN SCHOOL AND COLLEGE

"Doth not wisdom cry, and understanding put forth her voice? On the top of high places by the way, where the paths meet she standeth; beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud: Unto you, O men, I call; and my voice is to the sons of men."

Christmas Eve in Singapore

We had been making our way into the tropics on the Peninsular and Oriental Steamship *Malta* for nearly a week, and, as we approached the equator, even the sea breezes scarcely made the oppressive nights endurable. Scattered over the decks half-clad passengers tossed on the mattresses they had dragged out from their stuffy little state-rooms trying to get a few hours' rest. In the day time, too, the heat drove the travelers to their deck chairs in those parts of the boat favored by the shade and the breeze. At last, on December 24, our vessel slowly hove to at the wharf of that metropolis of the island world—Singapore.

greeting, and we signal our jinrickshaw man to halt at its door. Here we send a message of just one word, "Greetings," for the dispatch of even so brief a cablegram across the stretch of ten thousand miles costs about eight dollars. It does not pay to be too voluble at this rate! By a strange contradiction

At the Cross-Roads of the Orient

Here is the great cross-roads of the Far East, the center of business and trade activity for that vast region embracing about a million square miles of land area and sustaining a teeming population of some sixty or seventy millions of people. In expanse, Malaysia, with its multiplied variety of tongues and peoples, covers an area about equal to that of the whole United States. At this port then we disembark and take a waiting jinrickshaw down into the heart of the city. The streets of Singapore! They present a miniature of the whole Far East. Here are the dignified British official, the hustling American, the dusky Malay, the noisy Tamil, the thrifty Chinaman. The surging crowds come from everywhere, from far off India, from Ceylon, from Southern China, from Sumatra, Java, Borneo, and the more distant islands of the sea. There is no city in the world quite like Singapore.

It is the day before Christmas and we are thinking about home and our own distant land. A telegraph office suggests a holiday



STUDENTS IN A METHODIST TRAINING SCHOOL IN MANILA

this message was delivered in a middle western city in the United States the day before it was sent! Such is the miracle wrought by the difference in time between these two distant sections of the world.

Three Christmas Entertainments

That Christmas Eve in Singapore is never to be forgotten. A delightful dinner with one of the missionary families at a table laden with the holiday delicacies of the homeland mingled with queer tropical fruits, the decorations of red and green, the cries of joy from the children over their presents, brought far-

off America into the midst of these strange surroundings. But we were to be reminded more forcibly than ever of our own Christian land during the course of that eventful evening. About seven o'clock we started out bare-headed, clad in white duck suits and tennis shoes for a round of entertainments. First we made our way to a great hall which was packed to the doors with Chinese who had come to celebrate the birth of our Saviour. There were songs, dialogues, and addresses, in which participated representatives of the various congregations of Chinese Christians



A GOSPEL TEAM IN INDIA

scattered throughout the city. After a half hour or more here we started out again for the English-speaking church. Once within its doors, we were back in the home-land again, for there was scarcely an Oriental touch anywhere except for the dark faces of a few Eurasians seated here and there. The audience who had come to enjoy the Sunday-school exercises consisted almost entirely of British and Americans. The songs were sung and the recitations were all given in English, and at the close the children received their presents from the great Christmas tree on the platform. We did not tarry long, however, at the English church, but hastened on to the third entertainment of the evening at Oldham Hall. This is a boys' boarding school, so popular that of late years many more applications for entrance are received than can be accepted. The program that evening consisted of Mother Goose impersonations and recitations, and served to reveal in a striking way the potency of modern educational influences upon these Chinese boys, many of whom are sons of wealthy, representative business men of Malaysia. How rapidly these alert youths were catching the spirit of our modern day and how quickly these teachers were transforming the coming generation

of one of the world's oldest civilizations! The entertainment formed our point of contact with an extraordinary type of Christian activity now going on in a land of unusual opportunity.

A Lecture That Paid

The story of the inauguration and growth of Methodist missionary work in 1884 in this great island empire abounds in interesting incidents. Bishop Thoburn tells of the strategic experience of the first missionary in this field, William F. Oldham, afterward bishop, in these words: "Walking down the street in the Chinese quarter his attention was one day drawn to a sign above a doorway, 'Celestial Reasoning Association.' On inquiry he learned from a Christian Chinaman that a debating society was held in that place, where the young Chinese of the city were accustomed to meet and debate questions for the improvement of their English. The missionary at once purposed to become a member of that club, but was politely informed that none but Chinese were admitted to it. He then offered to deliver a lecture before the club if he might be allowed that privilege, and his offer was immediately accepted. He chose for his subject, 'Astronomy,' and provided himself with a blackboard and colored crayons, by which he succeeded in making his lecture intelligible to his hearers. The lecture was delivered not in the club room, but in the residence of one of the leading Chinese residents, and all the leaders of Chinese society were present. A sumptuous repast was served up at the close, and the lecturer treated with the most distinguished consideration. At a single stroke he had won not only the respect but also the confidence of the men whose influence he most valued." The lecture had made a profound impression and a few days thereafter the young missionary received a request from the host of the evening asking him to serve as his private tutor. It was the opening wedge. Other offers of like character followed, resulting in a proposal from Dr. Oldham to the Chinese merchants to open a school for their children. This was accepted and money provided later for a building.

A Remarkable Educational System

Years of rapid prosperous growth along educational lines ensued, and the Chinese became so deeply interested that they not only gladly gave their children over to these new institutions of learning, but also furnished increasing sums of money to finance the movement. To-day, in the Malaysia Conference, in addition to evangelistic, industrial, medical, publishing, and other activities, we have, as a result of the lecture on astronomy, four large Anglo-Chinese schools of higher grades,

sixty-five primary schools, 10,000 pupils, and 250 teachers, eighty-five of whom are from the United States. The Anglo-Chinese school in Singapore alone has an enrollment of nearly 2,000. In the last four years the boys in attendance upon our day schools in Malaysia have increased 47 per cent. and the girls 78 per cent. With 250,000 Chinese and 60,000 Indian immigrants arriving in Malaysia annually, there is practically no limit to this vast educational opportunity. So far as this educational work is concerned it is at present

almost entirely self-supporting on an annual budget of \$232,000, but there is pressing need for a great central university at Singapore and strong reinforcement along specific evangelistic and medical lines if we are to have a vigorous organization in Malaysia with the coming years. Moreover, leaders on the field say that a strong development of Sunday-school work would capture the future and help greatly to enlist the graduates of these educational institutions as active members of the church.

Educational Progress in Mission Lands

Unlike some mission boards which insist that the sole business of the church in foreign fields is to preach the gospel, our own denomination pursues the policy of encouraging all plans that make for the more abundant life, both in an individual and collective sense. Therefore, the Methodist Episcopal Church, in perfect keeping with the ideal of her great Founder, establishes schools wherever the gospel is preached, and calls upon her followers in foreign fields not only to surrender the will in obedience to Christ, but also the whole life to the training processes of Christian education.

Types of Schools

From the simple little day schools of congested cities and rural regions even to the great universities our educational plans aim to offer training to the youth of these non-Christian lands that shall fit them for the largest service to the world. Primary schools furnishing the rudiments of education, intermediate and high schools taking the children into the broader realms of learning, colleges and universities to round out their knowledge and culture, mean opportunity spelled with very large letters to the poverty-stricken youth of China, India, and other mission fields. In addition to these educational facilities the church also furthers post-graduate, professional, and other special types of training. Numerous theological, Bible, and deaconess training schools aim to mould the future leadership of the church. The internes in mission hospitals find valuable training in connection with their duties under the tuition of Christian physicians, and native nurses are also prepared for their profession. Industrial training schools, especially in Africa, India, Malaysia, and China, bring a new efficiency and a better conception of the dignity of labor.

Interesting Figures

To summarize we have to-day in the foreign field of the church twelve colleges and universities, with 21,155 students; thirty-six

theological and Bible schools, with 1,496 students; ninety-four high schools, with 14,251 students; and 2,853 elementary schools, with 78,119 pupils, making a total student body of 96,021. A total of 5,228 teachers are training



A TRACK TEAM IN CHINA

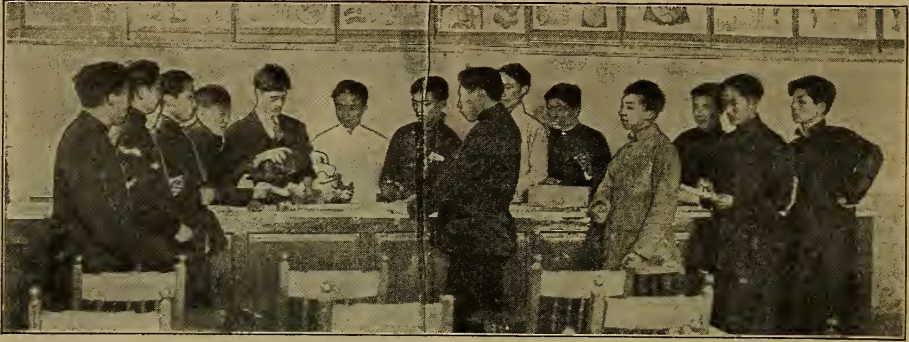
this vast army of children and young people. It is difficult to realize the full significance of such statistics, but it may be sufficient simply to say that right here in this body of students is to be found the future leadership of the kingdom of God beyond the seas, and we may well be thankful that it is to be an intelligent leadership.

The Strategy of Christian Education

It would be difficult to overestimate the value and the importance of the educational phase of the missionary propaganda. With only one out of every ten of the youth of China in school and with less than one out of every ten persons in India able to read, we see in these two typical instances something of the great world need for education. If inquiry be made as to the part government schools play several answers will throw light

upon the situations in different countries. In China governmental provision for the training of youth is so woefully insufficient that 80 per cent. of the students desiring an education above the high school can find it only in missionary institutions. In India the govern-

the sinister possibilities from the political viewpoint. Complete indifference to the calls of the higher life, sneering agnosticism or blatant atheism are among the possible outcomes from the religious viewpoint. In the economic world likewise there are great dan-



A PHYSIOLOGY CLASS IN WILLIAM NAST COLLEGE, KIUKIANG, CHINA

ment schools are high grade, but anti-Christian in sentiment. Government education in Japan is altogether lacking in Christian atmosphere, while the public school system in the Philippine Islands is neutral, with a leaning away from religion. To the facts of the great need for training and the quite generally non-Christian nature of such educational facilities as are afforded by governments in mission lands, a third great fact must be added in seeking a true estimate of the whole matter. That is the pathetic hunger almost universally apparent for educational opportunity. The great need for training, then, the insufficient provisions to meet it and this earnest desire of the people for education, thus combine to indicate a challenging opportunity for the Church of Christ. But beyond the actual need in this respect there are other considerations that point the supreme strategy of Christian education on the mission field. The leadership of the future church and kingdom must be a trained leadership if humanity is to go forward. No amount of good intention or even Christian experience of itself is going to be sufficient to lead the Christian forces to final victory. There must be skill and understanding added to our worthy purposes else they will sadly fail. In the wider ranges of national and world life also, nothing can so contribute to a new order of things in society and government as Christian training. In India the seething religious and social unrest is largely the result of Christian influences. Likewise in China and South America we find great upheavals in the old program of life. What will be the outcome? A crude imitation of democracy, an emotional socialism, rank anarchy are among

gers in this time of disturbance. Cut-throat competition, industrial oppression, dire labor difficulties may mark the new day in these awakening nations. Surely in the face of these and other threatening menaces there is a high call for wisdom—the wisdom of the Book of Proverbs, which combines in its meaning wide knowledge, thorough training, and the spirit of righteousness.

The Results of Christian Education

The schools and colleges of foreign fields are still in the pioneer period, but results beyond all calculation have already crowned their limited efforts. In India the Hindus are re-examining their faith, and reform organizations seeking to make Hinduism intellectually respectable are emerging as the result of the goad of Christian teaching. In China the inception and growth of the new republic is directly traceable to mission schools. Japan has been largely made over by the influence direct and indirect of Christian missions. No less a personage than the great Count Okuma himself recently declared that the spirit of Jesus Christ had made modern Japan what she is. In South America the thin line of Christian schools is exercising a disintegrating influence on the ancient Catholic-pagan organization, and we are beginning to hear of free speech and a free press. So in every field Christian education is making for the more abundant life while old evils are toppling under the white light of Christian intelligence. It is no time to falter or retrench. It is rather an hour for a vastly enlarged program with multiplied schools and colleges everywhere.

Memory Helps

1. Tell the story of Methodist beginnings in Malaysia.
2. Describe the educational movement in this field.
3. Why is it so important in this particular region?
4. Give facts and figures bearing on our educational work in the world field.
5. What can you say of the strategy of Christian training in mission lands?
6. Enumerate some results of this kind of effort.

LESSON VII

TRAINING THE HAND AND THE EYE

"Study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing."

A New Method in an Old Field

The continent of Africa has perhaps been the scene of the most thrilling events in the missionary history of the world. Christianity was first introduced here at Pentecost, and among its great leaders are such names as Tertullian, Augustine, and Cyprian. At Alexandria there flourished during the early centuries of the Christian era a Christian college and missionary training school among whose principals were Pantænus, Origen, and Clement. During the Moslem conquest of North Africa the famous library of 700,000 volumes in this city was destroyed. Two hundred Franciscan and Dominican monks, in the attempt to rescue captive Christians from the invading Moslems, lost their lives in the missionary endeavors of the Crusades.

Pioneer Missionaries

Then came Raymond Lull, the prophet of modern missionary work in Africa. A missionary of the old days, he nevertheless possessed a youthful spirit even down to old age. It has been said of him: "No more original missionary has ever been produced." The story of his three attempts to overcome his fear in undertaking the mission in Africa, and of the final victory, parallels the biblical tale of Jonah. His encounters with the Moslems, his numerous narrow escapes from violent death, and his final stoning, constitute a thrilling biography. George Schmidt, the Moravian, came to South Africa in 1737. After four years of patient toil he baptized his first native convert, and continued his work for two years longer among the Hottentots, until hatred for him and his efforts forced his return to his native land. Missionary beginnings followed in West Africa in 1796, in North Africa in 1825, and in East Africa in 1844. No Christian, young or old, should fail to read the fascinating tale of the lives of Robert and Mary Moffatt, as it is recorded by Ethel Daniels Hubbard in the volume entitled, *The Moffatts*. Moffatt came to

South Africa in 1817, and the story of his life and that of his wife in this field reads like fiction rather than plain truth. Such are



IN THE CARPENTER SHOP OF AN AFRICAN MISSION SCHOOL

some of the events and personalities connected with the early evangelization of the vast Dark Continent.

The Greatest of Them All

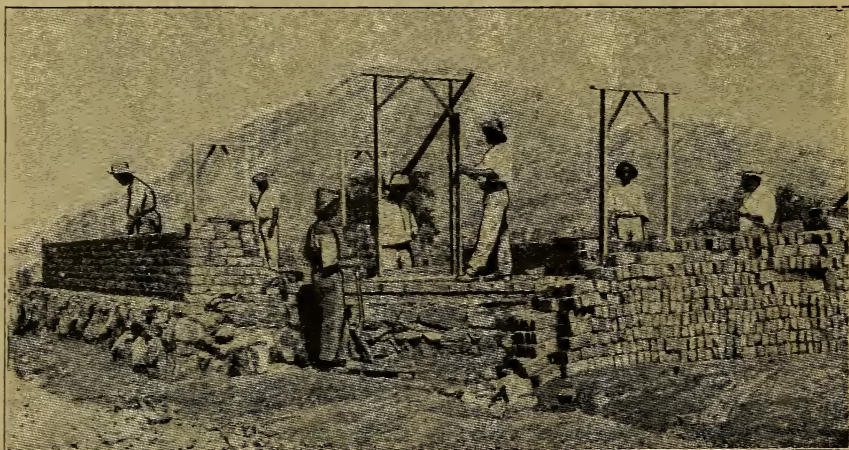
But there is still another name indelibly stamped on the records of Christian history, and the scene of his sufferings and triumph is once more—Africa. That name is Livingstone. Who has not read the story of his early missionary work, of his encounter with the lion and his providential escape from death, of his wanderings and valuable explorations? What thrilling reading there is in *Livingstone, Lost and Found!* His death on his knees in the wilderness of Africa and the burial of his heart in the land to which he had given his life is a fitting climax to the eventful career of this heroic Scotchman. No wonder the world remembers the lesson of his life and the effect of that life on the people of Africa. After the great explorer died and the burial service had been spoken over his heart, his loyal native companions started

on their historic trip of nine weary months, with the body of their leader, to Zanzibar, whence it was taken to England and finally interred in Westminster Abbey.

A New Idea in Missions

James Stewart, of Lovedale, another Scotchman, received his commission directly from the great Livingstone himself, and like him gave his life to Africa with unquenchable

and invent types of manual labor to train the hand and the eye of the native and to give his graduates suitable trades. There were five main departments at Lovedale, agriculture, building, carpentry, engineering and blacksmithing, printing and book-binding. A report also says that the institution is now manufacturing its own electricity, both for power and lighting. Of course, educational and evangelistic work have also been carried on simultaneously with the industrial train-



LEARNING TO BUILD BRICK HOUSES IN AFRICA

zeal. So enthusiastic was he about the Dark Continent that even before he sailed for his field his friends began to call him "Stewart Africanus." As Livingstone abandoned the routine work expected of a missionary in a restricted district for the larger work of exploration that he might open a way for Christian civilization, so Stewart found a new avenue of approach and service in addition to the generally accepted duties of the missionary. He himself says of his trip to Africa, "We were going as civilizers as well as preachers, and we took Scotch cart-wheels and axles, American trucks, wheelbarrows, window frames, and many other additional tools and implements which a sailor would describe under the one word 'gear.'" In a word Livingstone's work was extensive, Stewart's intensive. Both served the cause of civilization and both furthered in inestimable measure the interests of the kingdom of God. The success of James Stewart has established the value of industrial missions, so far as Africa is concerned. At Lovedale, several hundred miles north of Cape Town, he began his work with the purpose of furnishing an elementary education for all, industrial education for the great majority, and a higher education for the exceptional minds that might come under his care. He immediately began to develop

ing, though there can be no doubt but that the last has played no small part in the task of Christianization. Moreover, the fact is that no mission in the world has made a better record in the actual saving of souls and keeping them saved than has Lovedale with its strong industrial emphasis. Up to the year 1900, the Lovedale Industrial Mission had graduated 1,600 students from a four-year course, and of these only fifteen, or less than 1 per cent., had reverted to heathenism.

When Dr. Stewart returned to Great Britain after his first eight years of successful experiment, he asked for \$50,000 to open similar work in Central Africa. They gave him \$100,000. He said to the General Assembly of the Free Church of Scotland in 1874: "What I would humbly suggest as the truest memorial of Livingstone, is the establishment by this church, or by several churches together, of an institution at once industrial and educational, to teach the truths of the gospel and the arts of civilized life to the natives of the country." The result of this proposal was the foundation of the Livingstonia Mission in Central Africa, where the industrial idea has been carried out with great thoroughness. All the pupils from the youngest to the oldest in the institution are required to take this training. General manual in

struction is furnished and in addition special technical training. Courses in printing and book-binding, carpentry and saw milling, building, brick making, stone quarrying, agriculture, and telegraphy are offered, and such tasks as road making, gardening, tailoring, mat weaving, etc., are assigned to the pupils. A system of apprenticeship prevails in the school, and provision is made for remuneration in the case of service rendered by these students outside of regular sessions. Says Mr. Farley Daly in connection with a report of this work at Livingstonia: "The African needs to have his hands trained as well as his head. The most useful and suc-

cessful men among them are almost invariably those who have received some industrial training." Thus this unique type of missionary endeavor which seems at first thought to have no vital connection with the program of evangelization, proves upon reflection and experience to be a most important factor in building the kingdom of God in benighted lands. It not only has great influence and power in the building of individual character, but it also helps in no small measure to redeem the community and to bring in a new social and economic order, or as Dan Crawford says, it contributes to the "doing of earthly things in a heavenly manner."

Industrial Missions in Methodism

The Scope of the Work

Methodism has developed centers for industrial training, especially in Africa and India, and to some extent in China and elsewhere. At Old Umtali, in the Rhodesia Mission Conference on the east coast of Africa, is located the Central Training School, with property to the value of \$59,119 and an annual income of \$2,850. Here also the Woman's Foreign Missionary Society has the Fairfield Girls' School. Both institutions are doing a splendid work in spite of the embarrassment occasioned by lack of adequate facilities, a limited teaching force, and the multitudes of young people pressing for an education. Agriculture, brick making, carpentry, and other trades are taught in the Central Training School, while the girls at Old Umtali are instructed in sewing, laundry work, and home making. The superintendent of the mission says, "Our approach to the uplifting of the native must be through industrial trades. He must learn to work with his hands." There is a very urgent need here for a new building with equipment which will cost \$12,000. Machinery and equipment also for wood working, blacksmithing, and leather working, and better facilities for handling the departments of agriculture, gardening, husbandry, and tailoring would multiply the influence of the mission manifold and result in tremendous advances for the kingdom of God on the east coast. At Kambini, in the Inhambane Mission Conference, there is another industrial training center, known as the Bodine Training School, instructing in agriculture, carpentry, printing, book-binding, and other trades. The new saw mill and electric light plant, recently given to the mission, has greatly added to its efficiency. Some of the students in this institution have received certificates from the Portuguese Government. Other centers of industrial training under the supervision of the Methodist Episcopal Church are located elsewhere in Africa and in

India, at Shahjahanpur, Allahabad, Calcutta, Cawnpore, Aligarh, Kolar, Pakaur, Baroda, Godhra, and Nadiad; in Malaysia at Sitia-wan; in China at Foochow, Hinghwa, and



LEARNING TO IRON IN ANGOLA, AFRICA

Chinkiang; and in Japan at Sendai. There is a boys' industrial school in Venice, Italy, and considerable industrial and philanthropic work in connection with Pastor Bast's great church in Copenhagen, Denmark.

Needs, Opportunities, and Limitations.

There is not a shadow of a doubt but that there is tremendous need for industrial training in almost every non-Christian land. Bishop Hartzell says of our work in the Dark Continent: "There is room enough on the lower end of the continent for the whole of the United States with her more than 100,000,000 people; Europe, with her many states and hundreds of millions, can be placed on one side of Central Africa; China, with her 400,000,000, could be accommodated on the

other half of Central Africa, and there is room for all India and Wales, Scotland and Ireland, in the lower valley of the Nile and along the coasts of the Mediterranean, while there is plenty of room for Porto Rico and the Philippines on the Island of Madagascar. Twenty-five industrial centers well placed in pagan Africa would constitute an inestimable asset in building the manhood and womanhood of the 20,000,000 black people for whom we are directly responsible in the regions we already occupy." We now have about 20,000 acres of land in Rhodesia and Portuguese East Africa devoted to industrial and other work, but in view of the great need of more land for agricultural training and the fact that native chiefs are quite generally willing to furnish this free for such purpose, it would seem that the church ought to give great heed to the bishop's wise counsel regarding the work in this vast field. A specific task that would bring immediate and far-reaching results, for example, would be the restoration and development of our industrial farm at St. Paul, Liberia.

Africa, then, with its pathetic lack of facilities, and its low standard of living, India with its poverty-stricken population and its iron system of caste, and China, with its laborers doing the work of animals for wages that scarcely keep body and soul together, need the new social and economic order that can only come as these peoples are trained for an intelligent coping with the complex tasks of human life. The same is true in other fields. Moreover, such training has a highly valuable moral, not to say spiritual effect upon the worker. He learns the dignity of labor, faithfulness, patience, and self-sacrifice. These are essentials in any worthy character. And when such work is carried on under Christian auspices it becomes a direct agency for bringing in the kingdom of God both in an individual and in a collective sense. The doors are wide open everywhere for such a type of work. Governments invariably approve of it, natives quite generally desire it when once they see its value and get rid of false notions regarding work with the hands, and the supporters of missionary work who would not perhaps be so deeply impressed with evangelistic and general educational endeavors can be enlisted in the promotion of the more tangible and apparently more practical efforts of an industrial mission.

This type of service is, however, under certain limitations. It must never be taken for granted that because we have taught a native to be skillful with his hands and have enabled him to enjoy the larger comforts of modern life, that therefore we have necessarily changed his spirit or character. No shifting or improving of environment is sufficient in itself to accomplish such a change. Hence it is highly important that industrial efforts should be permeated with the spirit of Christ and linked up with other educational forces calculated to cultivate the mind and heart. Frequently, too, practical difficulties emerge as the work is carried on. Such are the danger of overproduction of skilled labor in a new field where the demand for such service has not yet been created, suspicion on the part of the ignorant that a mission is exploiting the natives for its own good, and competition with other skilled European or American labor in the same locality. On the side of resources, however, lies the greatest obstacle to the enlargement of this very valuable type of missionary activity. Adequate plants and equipment for industrial training are so costly as almost to prohibit mission boards undertaking the work in any very large way in view of the already insufficient incomes under which they are compelled to operate. Such training also requires skilled leaders and teachers who would be willing to forego the opportunities and compensations of the homeland for the sacrifices and privations of the mission field. These can be developed, although just now they are few in number. One of the best solutions of the problem would be through the activity of Christian business men deeply interested in world redemption. Associations of such laymen could take up the work in various fields in co-operation with the Board in charge, and with the investment of capital and of thought could render a most significant service for the kingdom of God.

This does not imply any commercializing of the Gospel. Quite the contrary. Such enterprises as are in mind are to be such examples of Christian dealing and high commercial honor as will give reproof to that secular exploitation of native races, which in many instances has been a powerful deterrent to the Christian propaganda. "Christ for every life and for all of life" means Christ for the African and for industry.

High Points

1. Paul, the apostle, and industrial missions.
2. Africa, the oldest mission field.
3. The story of David Livingstone.
4. The work of "Stewart of Lovedale."

5. The character and purpose of industrial missions.
6. Methodist industrial work in Africa.
7. The need and opportunity for this method of Christianization.

LESSON VIII

THE MISSIONARY PRINTING PRESS

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

A Hundred Years Ago in Burma

It was evening time and we were within the temple grounds at Pegu, two missionaries and a lone American traveler. The place was deserted except for our little party as we moved about among the multitudes of shrines and images of Buddha in meditation, the glorious light of a full moon bathing the whole scene in a flood of silver splendor. No, we were not alone after all! There in that dark corner sitting on the floor were the figures of a man and a woman, she smoking a huge Burmese cigar. Would we have our fortunes told? "You're a great official." "You will soon be married." "You are on a prosperous journey." Meanwhile on that tall pagoda covered with costly gold leaf in the center of the grounds, the diminutive "temple bells are callin'," as they swing in the gentle breeze and add their magic touch to the fantastic surroundings. The spell of Burma! No wonder Kipling was fascinated and wrote his famous "Mandalay."

The very spirit of the inscrutable Buddha seems to permeate the land. The mystery and hopelessness of life, the nothingness after death emphasize the "Let us eat and drink, for to-morrow we die." So yonder image of the Buddha looks down unmoved in calm fixity as men come and go in their mechanical devotions and seek to find some solace in vain propitiation and superstitious soothsaying. It is the Burma of all the unprogressive centuries, of the silent cycles of Cathay.

An Up-To-Date Publishing House

By contrast the next day we caught a glimpse of the new Burma awakening from this fatal sleep of its atheistic faith. We were walking down the main business street of the capital city, Rangoon. Suddenly our attention was arrested by a sign that read, "American Baptist Mission Press." Here was a fine, modern building, and we entered an in-

viting store, on the first floor, which might have been one of the great Methodist book stores in the United States, for here was an ample stock of well-displayed Bibles and miscellaneous books, a corps of busy clerks, a crowd of customers. What a sense of refreshment comes to the tired traveler in Oriental lands when he finds occasionally a good book store with the latest publications! We had the experience first in Tokyo, then in Lucknow, and afterward in a few other great centers. And so we eagerly purchased a new supply of books at this Baptist store. The "Press" in Rangoon is the fine development of the last hundred years of Christian endeavor in Burma. It began with a primitive hand press brought across the Bay of Bengal from Serampore. To-day, from such a small beginning we find a great institution spreading Christian literature with an influence incalculable for the building of the kingdom of God and employing two hundred men and women to print Bibles, school books, and general Christian literature in the various dialects of the land.

Back of the Institution—A Man

And what lies back of this great publishing institution, the Rangoon Baptist College with its thousand students, and the chain of Burmese Baptist churches numbering one hundred and fifty-eight with their ten thousand members? More than a hundred years of faithful missionary service inaugurated by a brilliant graduate of Brown and Andover. As we walked along one of the streets of Burma's chief city one morning, our friend suddenly halted, and pointing just ahead, said, "There lived Adoniram Judson." This was the name of that famous pioneer who, with his wonderful wife, Ann Hasseltine Judson, blazed the way for the kingdom of God in this far-away land. The lives of these two read like the biographies of the early saints,



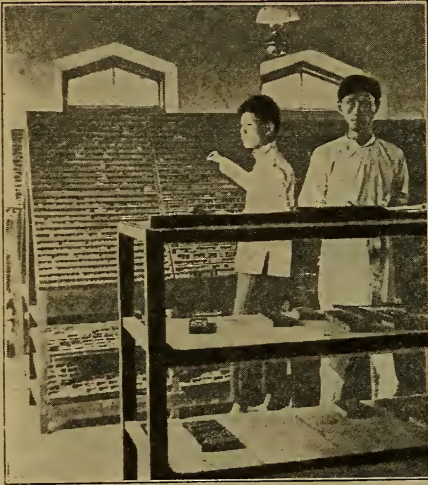
ON A SHANGHAI STREET CORNER

for they not only "endured as seeing him who is invisible," but actually suffered dreadful persecutions and faced the death of martyrs. They arrived in Rangoon on the 13th day of July, 1813, after many strange and trying experiences in the more than a year since they had left America. Long, weary months and even years, spent in acquiring the difficult language and in making friends, followed without a word from home. At last there

patient Ann. How dreadful they were is told by Ethel Daniels Hubbard in that thrilling story, *Ann of Ava*. More than once the imprisoned missionary, broken in health, faced death, but as many times his courageous wife interceded with the governor in his behalf.

A Bible in a Pillow

The imprisonment marked a cruel interruption to Adoniram Judson's most cherished task, the laborious translation of the Bible into the Burmese. After he had been seized, the little home at Ava was searched and much of the property taken away, but his wife saved the precious roll of unfinished Bible manuscript representing ten years of most exacting toil. One day she concealed the roll in an old rag pillow which the sneering jailer permitted her servant messenger to carry into the prison for the comfort of her husband. When matters grew worse and the missionary had suddenly been removed to Aungbinle, where he was to have been executed, the jailer tore open the old pillow and cast away the apparently worthless roll. But that faithful native Christian, Moung Ing, rescued the precious document, which he carefully concealed until safe and sound he turned it over finally to its rightful owner. Within the next eight years the whole Bible was translated, and the new church was permitted to read the Word of God in their own tongue. Such were some of the sufferings of the pioneers of the cross in this land, and such is the story of enduring patience that gave the Bible, and, indirectly, the blessings of Christian civilization to the Burmese. The tale could be duplicated in many another land, and almost without exception the gift of the Word of God has been followed by developments and influences the measure of whose vitality and outcome no man can estimate.



IN A CHINESE COMPOSING ROOM

was one convert, later the number grew to ten and still later to fifteen. But still more excruciating days were ahead, for just as things began to look auspicious for the little mission, the British-Burmese war broke out, and Adoniram Judson was seized, fettered, and imprisoned. There ensued times of indescribable darkness for Judson and his frail but

Spreading Christian Literature

The publication and distribution of good Christian literature is not merely an important phase of missionary activity. It is a prime essential to the success of the whole propaganda. In the early years of modern missionary history efforts in this field were devoted mainly to translating and printing the Bible. Later a simple tract literature and hymnals were added. These publications were circulated in a limited way by missionaries and native workers. But to-day in the foreign, as well as in the home field, it is becoming increasingly apparent that we must enlarge our ideas of Christian literature and of its significance in the task of world evangelization. The time demands not only the Bible, but also a comprehensive literature of

interpretation, historical, philosophical, and doctrinal, besides books on sociological and educational subjects as well as the texts required by schools and colleges. Beyond this the intellectual awakening in these mission lands is creating an increasing demand for the best in the general field of poetry, science, and fiction, and a high grade periodical literature.

The Value of the Printed Page

It is true that the high rate of illiteracy in many of these countries militates against a widespread use of Christian literature, but it must not be forgotten that one man who can read will convey the information to hundreds of his less fortunate friends, and that

therefore such literature is absolutely necessary to the training of an efficient native leadership. Books and magazines are the silent educational influences constantly at work helping to produce the teachers, preachers, physicians, lawyers, and statesmen of to-morrow. Furthermore, the progress in governmental plans for education and the awakening ambitions of the coming generation in these lands make it imperative that a great Christian literature immediately be created to shape the course of this new life. This literature, again, is sorely needed to supplant the growing list of positively atheistic writings that are beginning to flood the Orient, especially Japan. One critical authority says, "The native non-Christian press is now supplying a deluge of secular literature, much of it obscene." This would seem to add still another reason for a high evaluation of Christian publications in mission fields.

The Present Scope of the Enterprise

Methodism has rightly appraised the printed page and has read the signs of the times as to the need for larger development, but it may be said with truth that most of our provisions for Christian literature on the foreign field have thus far been sadly inadequate. We have publishing houses in Shanghai, Changli, Tokio, Manila, Singapore, Lucknow, Madras, Mexico City, Buenos Aires, Santiago, Rome, Stockholm, and Copenhagen, besides smaller "Mission Presses" in various stations in Africa and elsewhere. But in most of these places the work is being carried on under great difficulties. To begin with the financial outlay necessary for a good printing plant in most cases prohibits thoroughly adequate equipment. Native employees have to be trained for the work. In many cases a multiplicity of language areas which must be served complicate the situation, to say nothing of the problems involved in the task of translation. A number of our publishing houses on these and other accounts labor under discouraging burdens of debt, as witness this sentence from a recent missionary letter: "The amount now paid year by year in interest (on a debt) would mean much to our work if employed, as we would like to employ it, to build up the literature we urgently need." In connection with the foregoing it may be said that the maintenance of some of these institutions is made possible only by their contracts for outside commercial printing.

Types of Publications

In endeavoring to ascertain what a publishing house on the mission field ought to be expected to produce, it is essential that the mat-

ter be studied in the light of the purpose of the whole Christian movement in non-Christian lands. This should not be conceived merely as an attempt to extend the boundaries and influence of the church either in a particular or in a general sense. Nor should it even be considered as a proposition for the enlargement of the borders of the kingdom of



GRADED LESSONS FOR CHINESE BOYS AND GIRLS

God in any narrow apprehension of the term. We will do well in thinking of foreign missionary work always to take a far larger view of the task and settle it once for all that we are in the business of spreading Christian civilization.

Out of such a high conception of the work comes a quick and final answer to any inquiry as to the kind of books and periodicals needed in these lands. We ought to publish everything that will directly or indirectly lift humanity to a higher plane of living and thinking. This program will include the Bible, hymnals, tracts, text books, Epworth League and Sunday-school literature, religious periodicals, and in addition, many so-called secular publications, such as works of history, biography, philosophy, travel, modern science, standard volumes of the best prose and poetry, wholesome fiction, and well-edited periodicals, dealing with the live themes of the day. This is the ideal toward which we are moving with some success. Our publishing houses are producing in limited measure

the materials needed in the evangelistic and educational phases of the work, but even here there is tremendous need for improvement, especially in the matter of Sunday-school literature. We have some very good periodicals, among which may be mentioned, *The Indian Witness*, *The China Christian Advocate*, and *The Philippine Observer*. These deal not only with denominational and general church interests, but also with current events, and frequently give their readers splendid articles on themes not specifically religious.

A Concrete Example

The following list of books recently published by our Madras (India) Publishing House, will indicate, by particular illustration, both the earnest efforts of our missionaries to create helpful literature and the pathetic limitations under which they labor. These books are:

Christianity in Doctrine and Experience, by Dr. P. M. Buck. (In three languages, Kanarese, Tamil, and Telugu.)

The Methodist Discipline. (In Telugu.)

A Brief History of Methodism, by Bishop J. E. Robinson. (In English, Kanarese, Tamil, and Telugu.)

The Standard Catechism. (In Telugu.)

Outlines of Christian Doctrine. (In Kanarese.)

Bible Gems, by E. W. Fritchley. (In Kanarese, Tamil, and Telugu.)

This publishing house struggles along under a load of \$75,000 debt trying to minister to a Christian community of 52,297, with nearly 1,000 native workers, 15,000 Sunday-school pupils with their 748 officers and teachers, 1,345 Epworth League members, and 7,634 day school pupils, with their 543 teachers, to say nothing of the additional hundreds of thousands that constitute its legitimate constituency. The publisher in charge of this house says that if they could be freed of their debt it would be possible not only to produce more and better literature, but also to support two missionaries and their families out of the profits from printing.

The Place of the Press in the Foreign Field

The progress of Christianization in foreign lands demands strong publishing houses in every section of the world, for the various direct activities of the church cannot produce lasting results without Christian literature. For example, take just one of these activities, that of the Sunday-school; without adequate helps for the teachers and pupils we cannot hope to achieve much in moulding the coming generation for the service of Christ. The foreign field needs and ought at once to have a Sunday-school literature equal to the splendid system now produced by our office of Sunday-School Publications for the schools of America. If the church of to-morrow beyond the seas is to be in fact a vigorous church in spirit, knowledges and service, the childhood of to-day must be well trained.

In an indirect way also the gates of opportunity in this matter are swinging wide. In most fields the situation waits now for strong, well-capitalized publishing houses. Such houses could control and shape the miscellaneous reading and study of uncounted millions, not only for the present, but even for all future time.

Moreover, from the business angle with better backing, we could duplicate in the next fifty or a hundred years the splendid records in the homeland of our Methodist Book Concern. The wonder is that there has not already been organized some great secular corporation to capture the book business of the globe. For in place of the sleepy illiteracy prevailing everywhere to-day, we shall see to-morrow the whole world busy reading and studying, for the peoples of earth are awakening with incalculable rapidity.

In view of this fact measures were taken at the last General Conference looking toward a stronger and more definite co-operation of the Methodist Book Concern in our world task. It is to be hoped that with the same spirit and discernment that characterized the fathers, our present leaders may see this significant opportunity of our modern day.

Study Subjects

1. Tell the story of the translation of the Bible in Burma.

2. Discuss the meaning of "Christian literature."

3. Point out the importance of creating a good Christian literature for the foreign field.

4. What can you say of this type of work from the Methodist standpoint?

5. What are some of the obstacles to the progress of our publishing enterprises?

6. Point out the strategy involved in capturing the book business of the world.

Special Suggestions to Teachers

LESSON IX. As a first step write a rather full outline and check off on it the points to stress before the class. Summarize the work of the Woman's Foreign Missionary Society by fields, and by phases of work. Prepare also an original study of some particular piece of work carried on by the women other than Korea. Visit, if possible, a meeting of the Woman's Foreign Missionary Society, and study its home base.

As an aid in arousing the class's interest arrange for a midweek address by a representative of this society, preferably a returned missionary, or secure from Miss Helen Sellers, Springfield, O., slides, with manuscript, for a stereopticon lecture on Women's Work, including the educational, medical, and evangelistic phases. In teaching, make use of maps, photographs, and such exhibit material as returned missionaries usually have. Devote ten minutes to brief presentations by class members of "Fresh News from the Field," obtainable from recent copies of the *Woman's Missionary Friend*, *World Outlook*, for July, 1916 (Korean Number), and for November, 1916 (Woman's Progress Number), also will be found helpful. Consult the 1917 *Report of the Woman's Foreign Missionary Society, Our Work for the World*, compiled by Mrs. William Fraser McDowell, and the Society's various publications. Read *Eminent Missionary Women*, by Mrs. J. T. Gracey. *The Jubilee Blue Book* and other literature bearing on the five-year celebration can be secured through your Conference secretary of this organization.

LESSON X. Make a careful study of your own Sunday school in comparison with the standard set for Methodist Sunday schools. Try to answer the question, "How can the church meet the peculiar Sunday-school problems that grow out of illiteracy, poverty, and the lack of teachers in the foreign field?" Make the class see the possibilities of the Sunday-school movement in the Philippines and then pass to the general situation of religious education in China, India, Japan, Korea, and elsewhere. Especially emphasize the strategy of capturing childhood and youth in our foreign missionary efforts. Use brief discussions by members of the class on the Sunday-school opportunities in India, China, and other countries. Secure the fifteen-minute stereopticon lecture on "*The Sunday Schools of the Orient*," and literature on this subject from the Board of Sunday Schools, 58 E. Washington Street, Chicago, Ill. Read *Philippine Islands and Their People*, by

D. C. Worcester; *India, Malaysia, and the Philippines*, by Bishop W. F. Oldham; *The Philippines and the Far East*, by Bishop H. C. Stuntz, and two articles in the *Sunday-School Journal*, "The Literature Problem in the Foreign Field" (January, 1916), and "Curriculum Building for the Foreign Field" (February, 1916); also *Year Books of China, Japan, and India*.

LESSON XI. Study the different types of character among the disciples of Jesus. Mark the elements of universal application in the gospel. By reading and consultation with missionaries, enlarge the list of biographies presented in this lesson. Test these lives from the standpoint of their ethical ideals and the success in their realization; by the standard of service to others. Trace the influences leading to these transformations. Stress especially the very marked difference in appearance, manner, and conduct between Christians and non-Christians in foreign fields. Lead the class to point out the significant elements in these characters. Show the far-reaching influence of just one of these native Christians. Point out that missionary effort looks toward the establishment of great native churches in all the fields. Discuss the stock criticisms against missionary activity arising from lack of information or superficial observation on the part of tourists. Additional biographical material is to be found in the following: *Lilavati Singh*, by Florence L. Nichols, and *Hu Yong Mi*, an autobiography. *World Outlook* for April, 1916, has an interesting article on "*A Woman Pioneer of the East*." Stereopticon lecture for a fifteen-minute address on "*The Life of Dr. Mary Stone*," and another on "*Simeon Blas*" are available (Board of Foreign Missions, Board of Sunday Schools, or Rev. W. H. Leech, 6728 Jones Avenue, N. W., Seattle, Wash.).

LESSON XII. This lesson affords an unusual opportunity to enlarge the understanding of the class as to the scope and influence of foreign missions. Spend much of your own preparation in tracing out the far-reaching effects of world evangelization. Read the Gospels again with a view to understanding the social message of Jesus. Acquaint yourself with the standards of civilization in non-Christian countries and be able to show why the Christian standard is the best.

In teaching the lesson, show by way of introduction how Jesus emphasized, not only the need of individual religion, but also the necessity of Christianizing the whole social

order. Discuss the theme by topics—reforms, commerce, science, etc. Ask each member, the Sunday previous, to write one hundred words on "The World's Debt to the Missionary." Have a number of these read aloud during the class session. Consult the following books: *Christian Missions and Social Progress*, by James Dennis; *The Social Aspect of Foreign Missions*, by W. H. P. Faunce; *Some By-Products of Christian Missions*, by I. T. Headland; *South American Neighbors*, by Bishop Homer C. Stuntz. Read also *World Outlook* (December, 1916).

LESSON XIII. This is the last lesson in the course. Therefore review the previous lessons in preparation for it. Enlarge your fund of facts on the World Program by reading the supplementary literature furnished by the Board of Foreign Missions. Make a concise list of the important elements in the World Program and be able to give good reasons for their presence there. Get clearly in mind the official character of this great undertaking and trace the steps in the formation of the plan from the General Conference action to the final adoption by the Board of Foreign Missions. Make or have made a survey of the offerings in your church showing the per capita giving for foreign missions by the Sunday school and by the church. Trace

the growth or decline of such giving in the past five years. Compare the present giving in your church and Sunday school with the ideal of fifty cents a member per month from every person in Methodism. Use *Methodist Year Book* for 1918 and your *Annual Conference Minutes* in making this survey. Call upon one of the members of the class to summarize the educational features of the World Program, another, the financial plans, and another, the suggestions for developing the prayer life of the church. This is an opportune time to connect your class in a very real way with the task of world evangelism. Therefore ask the members to undertake the support of a special worker or some specific work in the foreign field. Get into communication with the Missionary Education Department of the Board of Sunday Schools (representing not only this board but also the Boards of Home and Foreign Missions), 58 E. Washington Street, Chicago, Ill., as soon as you can, that you may secure from this source several definite propositions and be able to present one of them on that day. Secure Dr. Mott's address before the Board of Foreign Missions, and other Centenary literature from the Board of Foreign Missions, 150 Fifth Avenue, New York. Read *World Outlook* for June, 1916, and November, 1917.

LESSON IX

WOMEN'S WORK FOR WOMEN

"And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him."

The Pear Flower School

We had been traveling nearly all day across the Korea Strait with a small group of passengers including a Swedish diplomat with his secretary and family, the representative of a great Chicago department store, and numerous Japanese, on our way from Shimonoseki, Japan, to Fusan, Korea. The trip was uneventful except that in the afternoon we were called on deck to view the spot where Admiral Togo sank the Russian fleet during the great war between the two empires. Toward evening we began to discern the dim outlines of land on the distant horizon, but it was quite dark before the little lights piercing the blackness ahead told us we were approaching the wharf of the ancient city of Fusan. Who can describe his first contact with this mysterious "Land of the Morning Calm"? Here were queer little low shops and winding streets, down which came ghostly figures wearing strange, diminutive stove-pipe hats and conversing in an unknown tongue. We were at last in Korea, the Hermit nation, the land of spirits and haunting witchery. As we walked from the boat and out into the darkness, in imagination we seemed to hear the tree spirits whispering together and the groanings of discontented devil spirits, while overhead vast droves of goblins, guardians of the boundless sea and the everlasting hills, seemed to be sweeping by on the clouds. But as we approached the railway station the scenes of by-gone centuries and the mood of elfish enchantment gave place quickly to a sudden view of modern life, for the through train for Mukden was awaiting us, with its up-to-date sleeping cars and obsequious Japanese porters. Soon we were speeding north, our locomotive shrieking defiance to the millions of devil spirits and goblins who, native traditions says, inhabit these bare Korean hills.

An Annual Conference in Session

Arriving in Seoul it was our good fortune to find the Methodist Annual Conference in

session at the First Church of that city, and here a novel sight was presented to our eyes. The Korean preachers filled one side of the auditorium, the American men missionaries and the representatives of the Woman's Foreign Missionary Society the other, while in the chair was the venerable bishop of Japan and Korea, with the American and Korean secretaries nearby. The morning session had begun and a casual visitor might have wondered what kind of a meeting was being held until he heard the bishop's "Let us pass to the fourteenth question,—'Was the character of each preacher examined?'" This would have settled his doubt once for all. It was an annual conference—one of the one hundred and fifty-eight conferences and missions of the Methodist Episcopal Church now represented in every clime under the sun, with followers of the greatest diversity of color, dress, and language.

The fervent prayers and the hearty singing of familiar tunes, though the words are strange, added to our conviction that these people are real Methodists who have caught the spirit and plan of Wesley himself. The fact is that the zeal of these Christians in some respects surpasses our own, for we heard the typical incident of a group of Bible-class students who walked two hundred li (66 miles) that they might secure at the mission station ten days' instruction in the Word of God, each bringing with him enough rice for this period under the limitation of one meal only per day. Another told of the plan whereby each Christian tithes his time as well as his money, giving annually at least a month to the presentation of Christ in preaching, teaching, and personal appeal. And who ever heard before in any land of this precondition to baptism, that the convert must first bring another to the Master before he himself is permitted to receive the holy rite?

As we come to the close of the conference session the announcements are made. We are all invited to attend the entertainment to be

given that evening by the Ewa girls. And who are the "Ewa girls?" To have visited Korea and not to have met the Ewa girls is to have missed one of the most important phases of missionary endeavor in the land. These girls are the students at "Ewa Haktang"—the "Pear Flower"—Collegiate and High School, located near First Church. This school was started soon after the inauguration of Methodist work in Korea, and at



GIRLS OF THE PEAR FLOWER SCHOOL

once began to receive evidences of royal favor, for the president of the foreign office sent an official sign board carrying the designation, "Ewa Haktang," a name said to have been originated by the king himself. In Korea women are poetically spoken of as "pear flowers," and, therefore, his gift was one of beautiful significance. He also sent a *kension*, or special escort soldier, whose duty it was to accompany Mrs. H. F. Scranton, the founder and head of the school, on her trips about the city. The presence of the *kension* on such occasions bore witness to the personal interest of the king in the enterprise.

The Pear Flowers Entertain

When we arrived at the chapel of the school there had already gathered a great crowd to hear and see these students. Over the platform was the program, for on an immense streamer were painted queer Korean

characters, announcing the various numbers. Seated near the front were the anxious performers in their highly-colored dresses with very short waists and very long skirts. Their faces were Oriental—no doubt about that—and yet even a prejudiced observer that evening must have noted something that revealed the touch of Christian training. The old "it-cannot-be-helped" look of the Far East had been replaced by the optimism of Christianity, and the old dullness of visage by the glow of new intellectual insight. The miracle was being performed before our very eyes. Christian education was making over the young women of the Hermit Kingdom. Soon the entertainment began. Piano selections, solos, duets, recitations, not only in Korean, but in quaint, fascinating English, with the queer little drawls and accents of the Oriental tongue. The audience was more than enthusiastic. Encore after encore bade these embarrassed Ewa girls repeat their triumphs. Meanwhile we meditated over the meaning of it all—the new enlargement of individual life with its manifold blessings, the Christian homes in the days to come, the second generation Christians trained under these future mothers, the new glorious Christian Korea that is to be. The value of Christian missions was that night openly demonstrated beyond the shadow of a question.

The next day we met the workers of the miracle, the faithful, consecrated representatives of the Woman's Foreign Missionary Society, and discovered that their task exerted a double influence, for it not only involved molding the lives of the young students at Ewa, but by a marvelous reaction it was also bringing a new joy and meaning into the lives of the teachers themselves. As we sat around the dinner table that day and heard from their lips the stories of these Korean girls and the victories of the school for the more abundant life, we forgot all about the sacrifices the missionaries were making, and saw only in this group the highly favored co-workers with God in his gigantic task of world redemption. Ewa Haktang now has an enrollment of over three hundred, besides nearly a hundred children in the kindergarten. The work, however, is severely handicapped for lack of room, for in Korea Methodism is growing very fast. A new dormitory to overcome the terribly crowded conditions is the pressing need at present.

The Woman's Foreign Missionary Society

Some Early History

The Woman's Foreign Missionary Society was organized on March 23, 1869, in the chapel of Tremont Street Church, Boston, Mass., by Mrs. William Butler and Mrs. E. W.

Parker, returned missionaries from India, and a number of Boston women. The first missionaries to be sent out by the new Society were Miss Isabella Thoburn, of Ohio, and Dr. Clara A. Swain, of New York. These repre-

sentatives sailed for India in November, 1869, where the former took up her task in Lucknow and the latter in Bareilly. The first institutional work undertaken under the auspices of the new Society was the Girls' Orphanage in Bareilly, India. It is interesting to note that the first money actually paid over for work in the foreign field went, May, 1869, to Dr. William L. Harris, at that time one of the secretaries of the Missionary Society, for

1917 they gave for the various lines of work the sum of \$1,175,758. The Society owns nearly three million dollars worth of real estate in school, hospital, orphanage, and other properties. A wide variety of activities characterizes this movement of women in foreign lands, such as colleges, boarding schools, day schools, and kindergartens, including provision for industrial, medical, and evangelistic training. A large number of hospitals, dispensaries,



THE WOMAN'S COLLEGE OF SOUTH CHINA AT FOOCROW

the support of a Bible reader in Moradabad, India. The total offerings to the Society during its first year amounted to \$4,546.86.

Present Scope of the Work

The Woman's Foreign Missionary Society has sent out since its organization nine hundred and thirty-one missionaries, of whom five hundred and sixty-five are to-day actively engaged in the work. These missionaries, with native assistants, are serving in twelve countries embracing twenty-five annual conferences in the foreign field. This corps of laborers is estimated to minister to a constituency of 50,133 women, who are full members of the church, 94,000 probationers and 113,330 adherents, making a total of 257,463, to whom they have a direct access, besides uncounted millions of non-Christian women open to gospel teaching in all these lands. Besides this specific work for women we must not forget the large proportions of this Society's ministry to children in schools, hospitals, and orphanages. It has, all told, 1,474 schools in the foreign field, with a total enrollment of 45,500. To carry on their world enterprise the women of Methodism have given through this organization from 1870 to 1916, a total of \$18,266,955.22, while for 1916-

orphanages, homes for widows and dependent women also are supported by the organization, and numerous Bible women and zenana workers are trained and directed in work which, in most cases, only women can carry on.

This activity is the more significant when we reflect upon the position of women in many lands in which the Society is at work. It is an outstanding fact that only in lands which bear deeply the imprint of the Christian gospel have women gained a position of respect and companionship and the rights of self-determination and initiative. In China the man-child is desired, but the woman-child is despised and often sold to the slavery of a household drudge. In India child-marriage and child-widowhood, seclusion in zenanas, and the attitude of the religions have for centuries beclouded the life of women. In Africa the "things of sex" make woman a laborer and a chattel. In none is even the primary education of women considered at all necessary and women are thus cut off from even a limited share in the broader life of the community. This very desolation of womankind is, moreover, so hedged about by the barriers of social restraint that only women can break through and bring light into an uncomprehended darkness.

Organization and Administration

Turning now to the organization of the Society we discover at once that it has developed according to principles calculated to make for the highest efficiency. There are two general departments, foreign and home, both rooting in a "General Executive Committee." On the home side are eleven "branches," each of which embraces a group of conferences with sub-divisions of conferences into districts. The districts once more are composed of the "auxiliaries" in local churches. Thus the Society

is a total membership of 372,673. And yet it is doubtful if more than one woman in every seven in Methodism has allied herself with this splendid organization.

The Great Jubilee

In 1919 it will be just fifty years since the organization of the Woman's Foreign Missionary Society, and in celebration of this event, a Jubilee campaign, begun in 1914, is now in progress to culminate at the end of a five-year period with this semi-centennial.



RECENT GRADUATES OF RULISON HIGH SCHOOL, KIUKIANG, CHINA

knits together its home constituency down to the smallest unit. On the foreign side there are the divisions by countries into twelve sections, each of which is organized by conferences, mission stations, and the smaller units of circuits, day schools, or evangelistic areas. Special divisions of the home work also among German and Swedish women and for young people, children, and students, are under the care of competent secretaries. The list of publications of the Woman's Foreign Missionary Society likewise reveals a splendid strategy in the task of inspiring, informing, and enlisting the womanhood of Methodism in this great undertaking. The following periodicals, besides a booklet and leaflet literature, are regularly issued; the *Woman's Missionary Friend*, the *Frauen Missions Freund*, *The Study*, and the *Junior Missionary Friend*. These four publications reach a combined circulation of 171,295. Statistics as to auxiliaries and membership reveal further interesting facts as to the strength of the home base. The Society now records 6,858 auxiliaries with a membership of 231,690, or counting the organization proper, with its co-operating societies for children and young people, there

This campaign has for its watchword, "More members, more missionaries, more magazines, more money, to be accomplished through the intercession of more pray-ers." More specifically the goals which these women purpose to reach by 1919 are a membership of 400,000, an annual income of \$1,600,000, a subscription list of 180,000 for their periodicals, and a force of 1,000 missionaries on the field. For the accomplishment of this great task the Society has perfected special machinery in connection with the regular organization and carefully worked out schedules of needs on the field and apportionments to the various divisions and sub-divisions of the home base. A special sisterhood of service, composed of persons wearing the decoration of the "Order of the Golden Harvest," is provided for those members of the Society who fulfill certain requirements of co-operation in the five-year campaign. A "League of Intercessors" is evidence that the spiritual motive in the great undertaking has not been overlooked. Already the success of the three years passed indicates that these consecrated women will bring the enterprise to the desired conclusion by the year 1919.

Various Phases of Women's Work

1. Examples of their work in Seoul and elsewhere in Korea.
2. A brief résumé of historical facts in connection with the Woman's Foreign Missionary Society.

3. The scope and variety of activity of this organization.
4. Statistical comparisons showing growth of the Society.
5. The plans of the "Five-Year Jubilee."

LESSON X

SUNDAY SCHOOLS BEYOND THE SEAS

"Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God."

Itinerating in the Philippines

The "Prospect Club!"

The "Prospect Club!" How typical of the attitude of present day young life in the Philippines is the very name of the organization. We were invited to address this club on our first Sunday in Manila and met that afternoon a fine company of young school teachers, students, and business men, most of whom could speak very good English. It was an alert audience, quick to appreciate the merit of a musical selection, a recitation, or an address. We in America can scarcely realize the rapid transformation that has been going on in the life of the Philippines since the American occupation. Yesterday, there was only the easy-going Oriental lethargy of past centuries; to-day, the Islands are awakening with startling rapidity to the new politics, business, education, and religion, and the coming generation is fairly tingling with ambition and enthusiasm. That first day in the Philippines and the meeting of the Prospect Club gave us the key to an understanding of the Islands' greatest need—religious education—and as we itinerated through Luzon this same need again and again was impressed upon our minds.

Thanksgiving in Pampanga

It was Thanksgiving morning in San Fernando, Pampanga, and we watched the natives, always ready for a festal occasion, as they passed by the home of the missionary, decked in their vari-colored garments. Here were two men on their way to a cock fight, each carrying under his arm a fowl properly spurred. There was a pretty young belle with an enormous expanse of dress sleeves. Yonder was an old grandmother of the days gone by, her lips red with the juice of the betel nut. Nearby the old Catholic church of Spanish design in the center of the square is a group of wonderful little Filipino children playing. It was a strange sight that morning to a traveler fresh from America. But as the day wore on we found that after all this Thanksgiving was much like those in the homeland. At half past ten we all made our way to the Methodist Church, and there with a company of native Christians listened to a Thanksgiving sermon, and sang together the hymns of praise. Then came the dinner.

Some things were missing, of course, but these were replaced by appetizing Filipino dishes. The roast chicken, however, and even the cranberries from far-off New England were there.

High School Athletics

After dinner we crowded into the missionary's automobile and sped away to the athletic grounds, for in the Philippines, as in America, this holiday is the time for the culminating athletic contests of the season.



AN ADULT BIBLE CLASS IN KOREA

First of all that afternoon there was a strenuous baseball game between the high school girls of San Fernando and a visiting nine. It was a good game with all the familiar accessories. There were pennants and yelling, curved balls, fouls, and slidings-to-first, wounded players, and the perennial trouble with the umpire. Finally the home team won, much to the gratification of the San Fernando "rooters." Then came an equally interesting game of basketball between two teams of young men. Volley ball, races, and other games followed until sunset. Between events there was opportunity to meet some of the high school teachers and students, and

thus to come in touch with the splendid educational system of our Island possessions with its four hundred and fifty American and 10,000 native teachers instructing an army of more than 600,000 Filipino youth. We realized that day how true it is that the "Filipinos have advanced a century in twenty

well-educated native public school teacher. Here there was not only an organized Adult Bible class, but also several others from the teen-age group. One of these was being taught in English. Splendid organization, good discipline, and apparently well-prepared teachers further characterized this Sunday school.



A CHINESE CHRISTIAN SUNDAY SCHOOL CLASS MEETING IN AN OLD TEMPLE

years." Our public schools in the Islands are of high grade in every respect, and added to the regular courses splendid provisions are made for manual training and a thorough-going industrial education. Unfortunately, however, the historic Roman Catholic atmosphere has seemed to make necessary a decided elimination of all those elements in the educational system that would contribute directly to the moral and spiritual culture of the people. Hence there is even less of such influences in the schools of the Philippines than there is here in America. On this account the demand for efficient religious education in this field is most imperative.

Four Sunday Schools in a Day

The following Sunday there was opportunity to see how this demand is being met by our own denomination. It was early in the morning when our party of five started from Calumpit in a treacherous little *banka*, or Filipino canoe, for a day with native Sunday schools. At Gathbuka we were just in time for the opening exercises and found a full school, most of them "on time." Our next stop was San Miguel, where the pupils were in the midst of the study of the lesson, but the superintendent made room for a short address of greeting. At Pullok we found a finely-developed school, for the superintendent was a

It was housed, however, like the other two we visited that morning, in a poor, one-roomed thatched chapel without provision for the proper separation of classes. At the close of the session in Pullok our party returned to Calumpit, where we were invited to dine with the native pastor, Rev. Candido Magno, a man of unusual personality. This was a well-ordered parsonage, as was indicated not only in the conduct of the meal but by a card of "Rules and Regulations" posted on the wall. Here was a schedule of family worship with the leaders assigned for each day, also a daily program of duties for each member of the family, and a special paragraph on "Rules on Eating." Appended to the card was a list of "officials," including Brigida as policewoman, Andrea as treasurer, and Maria as secretary of the family organization. The careful provisions thus made by this native Filipino preacher for the proper training of his family might well serve as an example for many of our American homes. After dinner came the fourth Sunday-school session of the day, held here in the parsonage. There was a class in the front room, another in the dining room, and still another in the kitchen. The seniors held forth on the steps, and a group of smaller children, with their teacher, were located under the house, for these native structures are built upon high posts. In

spite of the inconvenient accommodations, however, there was a large attendance and unusual interest and intelligence manifested in the study of the lesson for that day.

A Specialist at Work

The following Sunday another school was visited at Orani, where there was a great rally of the forces for the regular service, after which an institute hour was conducted by representatives of the Board of Sunday Schools. The Sunday-school missionary of this board, who began his work in the fall of 1914, was present and conducted a question box on "Larger and Better Schools in the Philippines." The intense interest displayed and the pertinent problems presented that day gave evidence of the efficiency of these native Sunday-school workers. This missionary, during the past three years, has been working on a great program of religious education in the Islands. He has been teaching principles and methods in the Theological School and in the Women's Bible Training School in Manila. He has conducted institutes throughout the territory. He has re-

organized old Sunday schools and planted new ones. Records and reports have been systematized. Teacher training and adult Bible class work have been promoted. Besides these activities much time has been given to translating and improving the Sunday-school literature.

During the past three years here in the Philippines there has been an increase of 9,677 in Sunday-school enrollment, a figure representing nearly one-half of the total Methodist enrollment of 23,545. There has also been a net gain of nearly one hundred schools since this specialist began his work. In teacher training it is significant that there are to-day 510 officers and teachers in our Sunday schools in the Philippines regularly enrolled in teacher training classes, besides 280 registered for like training by correspondence. It is also highly significant that last year (1917), more than 3,500 native Sunday-school scholars joined the Methodist Episcopal Church. Similar increases in adult work and other phases of the movement point the way to the large success possible through this method in foreign mission fields.

The Sunday School Situation in Foreign Lands

The Strategic Value of the Institution

It has frequently been said that "the Sunday school is the hope of the church." Generally the statement has been made with our own country in mind, but it applies with even more force to the foreign mission field. Missionaries quite generally have recognized this fact in theory and to the extent of their time and ability, in practice. Hence religious education has been provided in a measure in day and boarding schools in every field, but the crying need is that this matter should become one of first importance and that specialized religious training in accordance with modern methods should be available in every foreign field. The non-Christian world with its hundreds of millions trained in strange beliefs, customs, and prejudices, presents no easy problem when one is thinking of its redemption, but if we can capture the coming generations of these lands before their lives and characters have become hardened in the ways of heathenism and train them carefully in the principles of Christ we shall have presently an army of Christian workers intelligently fitted for the task who will bring the reign of Christ nearer by multiplied centuries than would any program that slighted this unfolding life.

Types of Sunday Schools

There are to-day 7,440 Sunday schools with an enrollment of 346,793 in the foreign mission fields of the church. Very many of the

7,440 scarcely deserve the name of "schools," for they totally lack equipment and in many cases housing and a corps of teachers, to say nothing of literature and organization. They are just mass meetings of children.

In general there are three types of schools in mission lands. There are fairly good-sized schools of more than ordinary efficiency in the large cities and mission centers, as noted above. These have the advantage of large staffs of workers from whom to draw their teachers and officers. Another type is represented by those schools connected with day or boarding schools. The same teachers in this case frequently have charge of both the Sunday school and the week-day school work. Then there are a multitude of village and rural schools without even the rudimentary advantages necessary to minister to the millions of children that surround them.

Conditions and Needs

One of the oldest and most respected missionaries of the church has declared that the Sunday school has been the most neglected phase of missionary work. It is not strange, however, in view of the stress of urgent duties and the manifold burdens on our missionaries, that all phases of missionary work have not been equally developed. The statement, therefore, does not necessarily imply a failure to understand the value of the institution or reflect upon the interest of the workers.

A study of the Sunday schools themselves

also reveals imperative needs if we are to succeed in training the boys and girls as well as the young people and adults in the things of Christ and his kingdom. There is a call for adequate housing and the fundamentals of equipment almost everywhere. There is a most discouraging lack of workers, and where we do have natives to take charge of schools in most instances they are without training. Adequate organization, too, is a thing unknown in the majority of village and rural schools. Literature of a modern type, built upon accepted principles of teaching, is wanting in almost every country. In just a word, the foreign field requires the same provisions

foreign fields committed to its care by the discipline of the church. To-day the Board of Sunday schools is furnishing free grants of Sunday-school literature to thirty-four conferences and missions and is supporting and directing the work of twenty native and American special Sunday-school workers in the foreign field. The work of the latter embraces the general supervision of Sunday-school activities in districts and conferences, instruction in principles and methods in theological and training schools, the holding of institutes, the creation of lesson helps, the visitation of individual schools, and their reorganization, the organization of new schools, and other similar efforts. Gains both in numbers and quality of work have marked every field in which the Board of Sunday Schools has a representative. In 1915 reports from eight of them showed a gain of 186 new schools and 8,681 in enrollment. In Hinghwa we had an increase of 91 new schools and 4,386 pupils, and in Foochow there was a gain of 64 schools with an eighty per cent. increase in teachers and a forty-four per cent. increase in pupils in three years. In view of these and like encouraging reports from other fields it is safe to say that if the churches and Sunday schools of the homeland would sufficiently increase their gifts for this work we could easily double both the number of schools and scholars and multiply manyfold within the next ten years the efficiency of the schools already existing.

Looking to the Future

It is cause for congratulation that already the Curriculum Committee of the Board of Sunday Schools has appointed a sub-committee on literature for the foreign field. The members of this sub-committee have had several meetings and are planning a thorough study of the various fields and hearty co-operation with missionary forces looking toward the creation of a high grade Sunday-school literature for the different countries in all the various languages and dialects. Likewise the proposal of larger co-operation on the part of the Methodist Book Concern in the foreign missionary enterprise brings fine encouragement in this matter. Urgent requests for Sunday-school specialists for field work and for instruction in educational institutions, and the calls for larger grants for lesson helps and teacher-training literature indicate the vigor of the new movement for religious education in these lands. These demands must be met adequately within the next few years if we are to capture and train the coming generation in these fields. Local Sunday schools, organized classes, and individuals here at home can greatly assist in this important task by sending their surplus lit-



A BUDDHIST SUNDAY SCHOOL PICTURE CARD

for religious education that we now enjoy throughout our own country, and needs them so imperatively that to fail here is to sacrifice the future in irreparable fashion.

Worthy Advances

The new Sunday-school movement in foreign fields is now well under way. After the General Conference of 1912 and in view of the provision made by that conference whereby ten per cent. of the missionary offerings taken in the Sunday schools of Methodism was to come to the Board of Sunday Schools to carry on missionary work, a "Foreign Department" was organized under this board for the special supervision of the Sunday schools in the

erature material to our foreign fields, by undertaking the support of Sunday-school mis-

sionary specialists, and especially by increasing their Sunday-school missionary offering.

Outstanding Aspects

1. Educational conditions in the Philippines and the consequent need of the Sunday school.
2. Sunday-school needs in other fields.
3. Types and conditions of Sunday schools in foreign lands.

4. Recent significant advances in the Philippine Islands and elsewhere.

5. The demands of the future in religious education beyond the seas.

6. Opportunities for helping to meet these demands.

LESSON XI

NEW LIVES FOR OLD

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

A Group of Native Christians

The final test of Christianity is always to be found in life, whether we are seeking to ascertain its value in the individual or in the social order. Therefore we have selected five living native Methodists from different sections of the world that we may make a study of the transforming power of our faith as revealed in a few brief glimpses into their biographies.

Kaluwashi of Africa

In the very heart of pagan Africa lives Kaluwashi, the Christian. One gets a very vivid sense of the meaning of that word "pagan" in view of a paragraph from an American missionary's letter dated "Kabonga, June 13, 1917," which runs as follows:

"The government official here told us of the cannibals that occupy the country to the north, the northeast, and east of here. A little investigation on his part, in the houses of a village that he visited the other week, revealed to him enough human bones to erect fifty skeletons. And this is seven degrees south of the equator, three hundred miles west of Lake Tanganyika, and almost exactly midway between the two oceans—truly the heart of Africa."

And who is Kaluwashi? He is a member of the Baluba tribe and was at one time a slave with about ten thousand others who were enticed away from their homes in the interior to the west coast. Here he came into contact with the missionaries and was converted. After his return from the west coast with a large number of other Baluba people he became much concerned about his tribe and since has walked back and forth from the coast to the interior, a total distance of 5,000 miles, in his endeavors to secure a missionary for them. His efforts and his prayers are now being answered, for a mis-

sionary is on the way to Central Africa for the new Kabonga station. They call him "Kaluwashi's missionary." The chief of this Baluba tribe has greatly aided in building a mission house, and the people are very cordial to the new movement, as is evidenced by this quotation in reference to the beginning of the project, "To-day one hundred and twenty-five women came out with their hoes and cleared the building spot and path; tomorrow they will come and finish that part of the task." In this section of Luba Land there is no Protestant missionary located within an area of five hundred miles square, so the humble Kaluwashi has been the means of opening up an entirely new field for Christian activity.

Shie Maiyee of China

Meet next the most illustrious woman of China—Shie Maiyee, or, as she is better known, Dr. Mary Stone, of Kiukiang. Dr. Stone was the daughter of our first native preacher in the General China region. Her mother was a teacher in a day school for girls. As soon as Mary was born these godly parents consecrated her to Christ and determined that her feet should never be bound. She was thus the first girl in Central China to grow up with normal feet. She attended the mission school at Kiukiang, and at the age of nineteen crossed the Pacific with another Chinese girl, Ida Kahn, to complete her education. The missionary in charge of the girls on this trip was asked by an American why they looked so different from the Chinese he had ordinarily seen, to which Miss Howe made this terse reply, "All the difference between a Christian and a heathen. These girls are Christians." The two Chinese girls entered the medical department of Michigan University soon after their

arrival in this country. Graduating with honors in 1896 from this institution, Mary Stone afterward took graduate work in the city of Chicago. Returning to China later she gave herself to her life task of healing her own people, and in 1900 her hospital, the Elizabeth Skelton Danforth Hospital at Kiukiang, was built. Early in 1909 she graduated her first class of nurses. Dr. Stone has had signal success and her fame has spread for hundreds of miles up and down the Yangste. On one occasion she removed a fifty-two pound tumor from a diminutive Chinese woman and sent her patient home thoroughly well. Dr. Stone's comment was, "We did our work prayerfully and the Lord gave us success."

We breakfasted one beautiful June morning with this remarkable woman in her own home in Kiukiang. During the course of the meal she modestly told of the work of the previous year. With her internes and nurses she had treated 27,000 cases during the twelvemonth. After breakfast they took us up the stairs of the hospital to a little back room, where we learned a fundamental secret connected with the efficient life of China's little doctor woman. It was her mother's room, and on the table lay a worn Bible. Like Wesley this godly mother has this secret retreat where she daily communes with her heavenly Father. Thus we reveal a strong sidelight on the character and work of Shie Maiyee when we say simply, "She has a Christian mother."

Zabardast Kahn of India

Once a Mohammedan, now a Christian, Zabardast Kahn (later Rev. H. Millicans), is the oldest Methodist in India. His life is filled with the most thrilling events from the date of his birth in 1829. He is descended from one of the Afghan tribes on the frontier of Northern India and was one of a family of five. In 1834 came the great famine of which he says, "They used to peel the bark, and scrape off the leaves of some trees for their food; they also dug up nests of ants and collected the contents to pacify their hunger. It is very shocking to describe, but, alas! people often roasted their own children for food." Surely Zabardast Kahn ought to know the things of which he writes, for those terrible months cost him his own mother. Such was the tragedy of his early years. As he grew up he attended both the government and mission schools and finally became an English

teacher. In 1855 his brother was baptized in the Fatehgarh Presbyterian Church and Zabardast was congratulated by many friends and relatives that he still remained true to the Moslem faith. "But," he says, "the Holy Ghost had commenced shining in my heart, showing me that I was a sinner." After many long, lonely spiritual struggles he at last yielded to his conscience and became an avowed Christian.

But there were to be still other tragedies in this eventful life. In 1857 the Indian Mutiny broke out and the young preacher with other Christians was almost in daily danger at the hands of fanatical Moslems. Again and again in his flight he narrowly escaped death. He became separated from his wife, and his child was killed by a cobra. For seven months he was employed to watch some fields of corn and subsisted on the parched grain with a little curd, and, now and then, a potato. After the rebellion had subsided he ventured to go back to his old home at Furruckabad, where there was a glad reunion with his grandmother and his wife, who had returned from Delhi. Soon afterward he secured a position as head clerk of the military police at Fatehgarh, and all went well for a while until the non-Christians among his fellow employes set up a plot accusing him of the



ZABARDAST KAHN

theft of government funds. After several months of weary suffering he was at last altogether acquitted, reinstated, and transferred to Cawnpore. Here he served faithfully for twenty-five years. Since 1884 he has been receiving a pension from the government and has given himself entirely to the medical relief of the poor.

Surgeon-General Dr. J. W. Walker says of his dispensary work, "Relief was given to 4,623 cases of sickness at the dispensary during the year, and I have much pleasure in acknowledging the utility of Mr. Millican's (Zabardast Kahn's) labor."

Zabardast Kahn, when we met him that day in the Methodist Church at Cawnpore, was an old, old man, almost helpless in his blindness, but he still holds to the watchword of his eventful life, "Auxilium Ab Alto,"—"Help from on High."

Marcella Cynn of Korea

It was just after luncheon at the Ewa School when a group of girls called us into

¹ Since the above biography was written word has come from India that Zabardast Kahn has just died.

the reception room to see the results of "the sacrifice meeting." There on the floor were shoes, umbrellas, silk waists, and skirts of brilliant hues, pencils, jewelry—a great collection of treasures. And what was "the sacrifice meeting"? Ask Marcella Cynn, for she was the leader in the enterprise. The native pastor of the First Church, Seoul, preached one morning on self-sacrifice, pointing out that one could not be a true Christian without this spirit. Then in a very practical way he referred to their debt of four hundred yen (\$200), and said that the church members ought to sacrifice and pay the debt. The Ewa girls were there that Sunday, and like all Koreans, took the gospel literally and believed the preacher. When they returned to the school building, one and then another asked, "What can we do?" for the girls in this institution are mostly very poor in this world's goods.

Marcella Cynn, their acknowledged leader, quaintly tells of this unusual meeting in the following personal letter: "One Sunday our new minister announced that we owed about four hundred yen to the former minister, and we had to pay it back to him. Ewa girls, as they heard this announcement, felt ashamed before the Lord, thinking they are part of the church members and it is partly owed by them who received infinite blessings from the heavenly Father. So they gathered together in a room to reason what to do for it. They thought none was too good to give for the Lord, so finally they just poured out their boxes, many of them even what they needed so badly. Especially almost all the silk dresses were given up until they almost disappeared from Ewa School. Some poor girls brought even costless things and what they were using, like soap, pencil, ink bottles, shoes, ribbons. It seemed like a great revival meeting." Marcella Cynn is one of a group of three constituting the first graduating class of the only woman's college in Korea.

Simeon Blas of the Philippines

Said Bishop Oldham at a session of the Philippine Islands Conference when the late Dr. A. B. Leonard was their guest, as he introduced old Simeon Blas, "Meet one of the greatest laymen in Methodism." This man is now sixty-five years of age, but is still optimistic, well preserved, faithful in the Mas-

ter's work. What a change has come over his life! Only a few years ago he was one of the greatest promoters of cock-fighting in the Islands. He owned two cock pits, upon each of which he was making from six to ten thousand dollars a year. Gambling was the alpha and omega of his existence until one day in driving his carriage past a Methodist open-air meeting his attention was arrested by the first Protestant sermon he had ever heard. He became interested and asked the missionary to hold a similar meeting on the grounds of his home. Soon his interest be-



METHODIST MINISTERS OF THE NORTH INDIA
CONFERENCE WHO HAVE SEEN LONG
SERVICE

came more personal and vital until at last he was converted and finally abandoned his cock pits altogether.

He now operates a fishery from which he derives an even larger income than he realized in his old gambling days. He is also rendering signal service to the church. For example, for several years he was in charge of the missionary work of Batan Province and refused all compensation for his services. Already he has built two churches and is interested in other projects of the same kind. The leaders of the church in the Philippines have learned to love and trust this worthy Christian and frequently call him into their councils concerning the policy and welfare of the missionary movement.

Some Familiar Inquiries

Can these Natives Understand and Experience Vital Christianity?

We have heard so many extraordinary things about the peoples beyond the seas that many have come to regard them as mysterious and inscrutable—different somehow from

the rest of the human family. Essentially, however, human nature is the same everywhere. We find in every land that men possess religious instincts, a certain sense of right and wrong and a strong desire for deliverance from the evils of life. These are all close

points of contact for the good news of our faith, and the encouraging response followed by rapid development both in character and life on the part of new converts gives a decidedly affirmative answer to our question. Of course, these Christians do not all conform to one particular type of Christianity any more than did the disciples of Jesus himself or than do the Christians in our home churches. The people of India are by nature mystical. Hence their faith develops along mystical lines. The Chinese have had

run our railroads, but that young conductor has the complete confidence of all the officials. He is a Christian, a graduate of a mission school, and we know he is honest and capable." The case is not exceptional; it is typical, not only of China, but of all mission lands. Everywhere these converts, especially the graduates of our Christian schools, are in constant demand as teachers, as government employees, in business, wherever honesty, truthfulness, faithfulness, and efficiency are demanded.



SHIE MAIYEE IN HER GARDEN

centuries of training in ethical ideals and are always practical in their attitude. Therefore these elements in the gospel appeal strongly to them. The Japanese love the æsthetic element in nature and life, and Japanese Christianity feels this influence. But while the faith as it develops in each field does thus take on the distinctive color of the unique life of that particular region, it may be said that Christianity is essentially adapted to all men everywhere and can be and is clearly understood and experienced by them.

Do They "Make Good?"

But what of the tests of life? Do these converts give practical expression to their faith in life so that the world recognizes the worth of their religion? In the midst of a conversation one day with the native head physician of a Chinese railroad who happened to be a fellow passenger, the bright young native conductor asked for our tickets. After he had passed on, the physician said in substance: "China is so full of graft that we can hardly

Are There Not Many "Rice Christians?"

Just because the foregoing is true there are some who seek to use the church in the foreign field just as the unscrupulous do in the homeland. They enlist for what they can get out of the proposition in the way of personal profit. However, it is by no means as easy in mission lands to accomplish this purpose as it is in America, for the missionaries are always on guard against this very danger, and the tests imposed upon converts are far more rigid than those of the church in America. In the nature of the case, of course, the missionaries are occasionally deceived, but the "rice Christian" is the exception and not by any means the rule.

Do They Not Frequently Backslide?

It would be strange with a background of centuries of ignorance, superstition, and sin, if these new Christians did not constantly feel the pull of the old life more strongly than we with our centuries of past Christian history and environment could even imagine. Some do fall by the wayside. In our whole tour, however, we heard of only two such cases, and in one of these the person had been reclaimed. Of course, it is true that a traveler would be likely to hear only of the more prominent instances of failure, but, even so, would not the situation compare favorably with such experiences in our own country?

Do Not Our Converts Come Largely From the Lower Classes?

The answer is "Yes." But to admit this involves no discount for our missionary activity, for we must remember that Jesus himself drew his disciples from the lower classes, and freely admitted that he came to save just such people. Our own Wesleyan movement, while it was guided from the very start by highly educated men, nevertheless, secured its first converts from the lower classes. Nearly every great religious awakening in the history of the world has begun with humble people. However, there are numerous instances of high-caste Brahmans in India, officials in China, native rulers in Africa, who

already have responded to the Christian appeal. Moreover, the rapid advance in the social scale of these converts drawn from the poor and lowly, is a tremendous apologetic for the missionary propaganda. Shrewd ob-

servers, too, can see that there is a constant growth in the favorable reception of the Christian appeal among those of the higher classes, who are beginning to see the true worth of the faith.

Christian Characteristics

1. Show how Christianity varies in type in different countries.
2. Illustrate the effect of Christianity in the personal experiences of native converts.
3. Illustrate the same in their lives and conduct.

4. What can you say of these lives when tested by the measure of their service to humanity?

5. Discuss the bearing of Christianity upon the intellectual and social life of the individual.

LESSON XII

THE LEAVEN OF CHRISTIANITY

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

Christianity and the Wider Ranges of Life

Christ came not simply to call sinners to repentance but to inaugurate a new order of things on earth. Hence the missionary propaganda is directed not only toward the salvation of the individual but also toward the solution of social problems, the relief of suffering, the improvement of business and commercial relations, the betterment of governments, and such other objects as are involved in the establishment of the kingdom of God upon the earth.

Already in this series of lessons we have dealt with Christian activities of an educational and philanthropic sort, but we come now to consider some of the still more extended influences of foreign missionary endeavor. In so doing we do not forget that numerous secular interests like governments and trade play a part in world redemption, but we are convinced that the missionaries never have received due credit for the service they have rendered in the epochal changes that have marked the wider ranges of modern world life. This is largely due to the fact that their influence is generally silent and indirect and exercised through a period of years so that it is difficult to trace the effect immediately to its cause. Nevertheless Christianity is the most potent of all the forces concerned in the "great awakenings" of which we are hearing so much in these days.

Reforms

In the field of reforms the missionary has always been deeply interested and practically engaged. Take for example the abolition of the awful practice of widow burning or *suttee* in India. In 1817 Bengal alone averaged two such burnings daily. In 1799 the first voice

lifted in effective protest was that of a missionary, Dr. William Carey, who pursued his godly purpose of reforms so energetically that the terrible rite was abolished finally by the British government in 1830. Likewise the persistent denunciation of child marriage by the missionaries in this same country has forced the governmental powers to raise the minimum age limit for such contracts until it has at last reached the teen years.

It was Dr. MacGowan, a missionary in Amoy, China, who, in 1874, called a meeting of Chinese women to protest against the custom of foot-binding, and finally induced nine of them to sign a pledge that they would not bind the feet of their daughters. They were the charter members of "The Heavenly Foot Society," which started an agitation culminating in a decree by the Empress Dowager in 1902 against the cruel practice. To-day the custom is dying out through the length and breadth of that land.

Sir H. H. Johnston, in *The Opening Up of Africa*, has tersely testified to the power of another missionary's influence in these words: "Livingstone's verbal attack on the Arab slave trade in Central Africa led directly to the extirpation of that devastating agency." Facts such as these could be multiplied again and again, for the missionary constantly is fighting with success against polygamy, concubinage, prostitution, infanticide, intemperance, gambling, and a host of other wrongs.

Commerce

It seems at first thought to be a far cry from preaching the gospel to the complex business and commercial relations of mankind. There is, however, a vital indirect

connection, and in frequent instances an immediate relationship between the two enterprises. Take the case of that wonderful missionary to Africa, Alexander Mackay, for illustration. He built a steam engine, set up a saw mill, manufactured candles, operated a forge, and practically gave to Uganda the beginnings of its life of modern manufacture and commerce. W. H. P. Faunce says of him in *The Social Aspects of Foreign Missions*, "The Uganda Railroad, nearly six hundred miles long, was Mackay's suggestion, as it is one of his monuments."

The redemption of land and the vast industrial scheme projected by our missionaries in Hingwa, and the rubber plantations in Borneo, operated under Methodist missionary guidance, furnish similar instances of this larger helpfulness.

In fact, careful observers in all these mission lands unite in a very high estimate of missionary influence in relation to commercial and industrial life. Bishop E. R. Hendrix, of the Methodist Episcopal Church, South, reports a remark made by a leading merchant in Shanghai: "We find that our very commerce in China is based upon the missionary. He precedes us into the interior and becomes our means of communication with the natives." The late Hon. Charles Denby, at one time United States Ambassador to China, once declared that the fact that "commerce follows the missionary has been indubitably proved in China."

Science

The missionary takes no mean place in the world of science. This striking statement, also from Dr. Faunce, will open the eyes of many to the value of numerous scientific contributions from this source: "The volcanic eruptions of the Hawaiian Islands were chronicled for half a century by American missionaries. The School of Tropical Science in London derived most of its early knowledge of tropical diseases and remedies from missionary correspondence. The flora and fauna of Alaska were described in the publications of Dr. Sheldon Jackson long before our government was ready to undertake such investigation. Quinine, the most useful of all drugs, is due to Jesuit missionaries in South America." Another compelling statement comes

from no less an authority than that great scientist, Dr. George J. Romanes, who gave an estimate of Dr. Gulick as one of the "most profound of living thinkers on Darwinian topics." If space permitted very many similar judgments of missionary contributions to science could be cited, for these representatives of Christ have added materially to our knowledge in exploration, map making, geography, geology, biology, botany, zoology, astronomy, and other sciences. Moreover, they have furnished the world, invaluable facts of historical, philosophical, sociological, psychological, and ethical importance in connection with the peoples among whom they work.

Diplomacy

Mr. John W. Foster, in *American Diplomacy and the Orient*, mentions the following names of missionaries conspicuous in diplomatic negotiations in the Far East: Dr. Robert Morrison, Dr. Gutzlaff, Dr. Peter Parker, and Dr. S. Wells Williams, and then significantly says: "These are cited to show what an important part the missionaries have borne in the international relations of the Pacific. The instances might be multiplied, and a detailed examination of these relations will disclose



DR. F. D. GAMEWELL, LEADER OF THE
DEFENSE OF THE BRITISH LEGATION,
PEKING, 1900

that up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." The first treaty that the United States made with China in 1844 involved missionary participation, and Hon. Caleb Cushing, the representative of our nation at the time, said of Drs. E. C. Bridgman and Peter Parker, who assisted him, "they were invaluable as advisers." Drs. W. A. P. Martin and S. Wells Williams also had an important part in the Tientsin treaties of 1858, and to the latter was due the insertion of the famous "toleration clause," guaranteeing religious freedom both to citizens of the United States and to Chinese converts.

It is interesting in this connection to remember the important part missionaries played in co-operation with the official representatives of the various nations during the siege of Peking at the time of the Boxer uprising in 1900. We visited the British Embassy in which the foreigners resisted the Boxers, and heard the whole story from an active participant in the defense. The missionaries foresaw the seriousness of the situ-

ation before the various ambassadors and other foreigners realized the scope of the uprising. The Methodist Episcopal Mission therefore organized its forces and brought the native Christians within its own compound. Then came the outburst, and the Methodists with other foreigners were ordered to the British embassy. There was no plan of defense ready and therefore our missionary leaders were invited to follow their plan of organization and to enlarge its scope. This was done and a Methodist missionary was given charge of the fortification work, another Methodist missionary had control of the food resources, while still another of the same denomination had supervision of the water supply. No wonder the United States Ambassador, Hon. E. H. Conger, said to these missionaries after the relief of Peking, "Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible."

Democracy

The Scripture declares that the gospel is "the power of God." We come nearer the original meaning of the Greek when we substitute our word "dynamite" for "power." And this modern word also expresses the truth better as the gospel works out in life, for wherever the missionary goes the old order of things is overturned and a new path is blazed for truth, justice, and human freedom. Thus the Christian movement is always paving the way for democracy.

Bishop Homer C. Stuntz, in his recent book, *South American Neighbors*, tells the story of the successful undertaking to put religious freedom into the constitution of Peru. Dr. Thomas B. Wood, a missionary of the Methodist Episcopal Church, with a number of others, had prayed and worked long to bring about this object, and finally in November, 1915, both houses of Congress passed a bill granting religious toleration in Peru. The bishop describes the day when the bill became the law of the land through a second vote of Congress, inasmuch as the president had refused to sign it. Two thousand Catholic women were enlisted to defeat this final passage, and rushed into the Congressional building in the midst of the deliberations seeking to obstruct the vote. One priest actually seized the bill from the official who was reading it and tore up the paper. But Congress passed the measure in spite of this lawlessness by a large majority, and religious freedom in Peru became a fact. Thus, in spite of the persecution and imprisonment of these missionaries, their preaching, teaching, and practical efforts at last bore fruit!

This tendency toward democracy under

missionary influence again is strikingly illustrated in the case of recent movements in China. At the Nanking preliminary parliament when Sun Yat Sen was made provisional president, one of the most important issues before that body was the proposition to make



IMPROVEMENTS IN PUBLIC SANITATION IN YEN-PING, CHINA, INSPIRED BY A MISSIONARY AND CARRIED OUT BY CITY AUTHORITIES

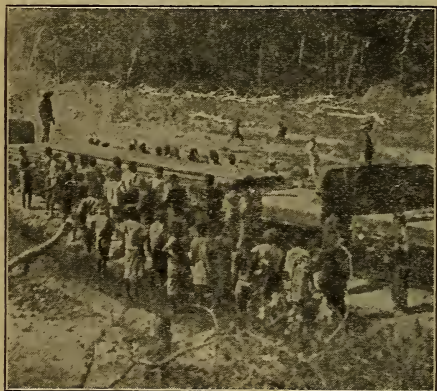
Christianity the state religion of the new republic. A representative was sent from the parliament to one of our great Methodist missionary leaders to secure his advice in that connection. He urged against this move inasmuch as compulsion in such matters is contrary to the principle of freedom embodied in Christianity. He suggested instead the observance of the Sabbath day by the delegates while the parliament was in session, the adoption of the Christian calendar by the nation, and the insertion in the constitution of the principle of religious freedom, all of which were adopted and followed. The constitution of China was patterned after that of our own country, and when it came to the consideration of a form for provincial constitutions again a messenger was sent to this same missionary who secured a copy of the constitution of the State of Oklahoma, so that to-day the Provinces of China have their constitutions based upon that pattern. Not long ago the Military Governor of Szechwan Province in West China gave a feast for Bishop James W. Bashford and Dr. John F. Goucher, at which he declared that his province would adopt the plan and curriculum of our missionary schools for the public education of its sixty-eight million people. That two-thirds of the members of the Chinese Congress are graduates of mission schools also reveals in a most vivid way the direct influence of Christian missions toward democracy. Indeed, not only in China, but in many lands, the leaders in self-government, popular education, and social reform are being drawn from the alumni of mission schools.

A Few Logical Conclusions

Out of this brief discussion of the wider influence of the missionary propaganda, certain conclusions must emerge in the minds of thinking men.

A Reconstructed View

It is very apparent that any narrow conception of the task will not do. We must no longer think of the missionary as just a preacher or even as just a teacher of religion. He is a representative of the coming kingdom, with a call to service as broad as hu-



BUILDING A RAILROAD IN AFRICA

man life itself. It is his business not simply to hand-pick souls for the heavenly home, but to set about the challenging task of building up the earthly kingdom of our Lord and Master.

The Unaccomplished Task

Therefore the missionary enterprise will not be concluded even when the church shall have been established in every land. Millions of individuals have not yet realized the meaning of Christ or given allegiance to him. They represent part of our unfinished work. Moreover, great problems in the collective life of the races of earth call for the continuance of the service already rendered in some of these larger spheres. We mention three of these. One has to do with the place of woman. Dr. James S. Dennis, in his excellent book, *Christian Missions and Social Progress*, quotes the Hindu doctrine, "We all believe in the sanctity of the cow and in the depravity of woman," and this statement represents in substance the Oriental attitude toward

women. The kingdom will never fully be realized until such a conception is forever done away. Think also of the suffering and injustice revealed in a study of the industrial problem in these lands. The degradation of human beings in desperate toil repaid by wages meagre beyond imagination indicates another crying evil that must be remedied in the name of Christ. We have just begun the work of training the minds of our less fortunate brothers and sisters beyond the seas. Huge mountains of illiteracy must be leveled and these human beings created in the image of God must learn to think his thoughts after him. But why multiply the problems? The case calls for a vast program, a multitude of men to work at the task, tremendous resources to finance the undertaking.

Fairer Treatment for the Missionary

We have shown how greatly we are indebted to the foreign missionary for contributions toward the world's welfare along many lines not always associated with his specific task. It is time this service was recognized and repaid. He should be honored for his scientific investigations and findings, for his reform and relief activities, for his helpfulness in international relationships, and his efforts toward making the world a free world. When it comes to his assistance in commercial relationships the least the business world could do would be to help him generously in financing his enterprise, for he is constantly creating new commercial opportunities and opening up the world's material resources. Greater respect and larger compensation are due the missionary for actual service rendered.

The Complex Future

Our study also looks to the future with a world of turmoil. Who can tell what is to emerge with the coming years? There certainly will be a Far Eastern problem; there probably will be a Near Eastern one as well, and exhausted Europe will constitute still another. New history, new philosophy, new ethics, new economic and social science are to-day in the making. To-morrow will be the time for their application and the reconstruction of the whole world. It is pre-eminently the hour of Christian opportunity and will tax and test the leadership and resources of the forces of the kingdom as never before in the history of the world.

Stimulating Questions

1. How would you define the work of a foreign missionary?
2. What can you say of the reform and relief efforts in the mission field?
3. What relation has the missionary to the business world?
4. How does the task of the missionary relate to the progress of democracy?

LESSON XIII

THE DAWN OF A NEW DAY

"I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

A Historic Meeting

For three days, about the middle of the month of September, 1917, one of the most significant meetings of Methodists since the days of Wesley was convened. It met within sound of the mighty roar of ancient Niagara, in the very hotel where some months before the delegates from Argentine, Brazil, and Chile discussed international questions and arbitrated the differences between the United States and Mexico.

This particular gathering also dealt with world affairs and Christ's great gospel of reconciliation, whereby at last the nation's millions shall be brought to the feet of our common God and Father. And why did these hundred men make the pilgrimage to Niagara, and why just now in the midst of an awful world turmoil did they consider plans of unprecedented vastness? It was in answer to the call of a mighty church as she looked backward over a hundred years of missionary endeavor and forward to the still unfinished task. Through her eight hundred delegates convened in the General Conference at Saratoga Springs in 1916, that church sent forth this ringing utterance to all Methodism: "We have directed that the years 1918, 1919, be set aside for the Centenary celebration of the founding of our missionary work, and we would further direct that the Board of Foreign Missions be instructed to take such steps as may be necessary for the thorough organization and enlistment of every member and friend of our church in the more adequate support of the foreign missionary enterprise, and especially in carrying out the features of the World Program, which is to be prepared under these instructions." It was in obedience to this summons that the World Program Committee, made up of earnest laymen, bishops, secretaries, editors, missionaries, and pastors, spent three days of intense study, prayer, and planning, at Niagara.

A World Statesman

Who has not heard of John R. Mott? There he stood that day as chairman and called to order this historic committee. Man of God, Christian organizer, world statesman, this pre-eminent leader, just back from intimate association with government officials and army officers in the warring nations of Europe, showed in his very look the deep concern of God himself for a world on fire. With

the zeal and unction of Isaiah of old he summoned the church to awaken and realize the urgency of this critical hour. With such sentences as these hot with soul conviction he thrilled his hearers: "The time has come for us to take the prophetic vision. It is a time to restate our world strategy. We are living in an entirely new world. All Europe is in the melting pot. Old things are passing away everywhere. All things are becoming new." "Now abideth faith, hope, love. This conference is built around these three words." "Millions of Methodists are ready to follow men who know the way and give evidence that they know it." He pointed out that in the midst of the instability of all things human there was but one enduring foundation, one constructive force—Christianity. If that should fail all would be lost. Hence, as never before in the history of the world there is need for a mighty program of world redemption and for unparalleled consecration on the part of the followers of Christ.

Two Prophets Speak

In the spirit of this utterance then and in most earnest prayer these Methodist leaders faced their gigantic problems. Bishop William F. Oldham, fresh from South America, came with a compelling message urging that democracy be made safe for the world. "If," he asked, "democracies find their centers in God and their cement in the Divine, what kind of nations will result?" With telling illustrations he showed that wherever Jesus Christ is preached democracies begin to appear, and he pleaded that by Christian example and teaching these democracies shall express thoroughly the will of Christ for the world. Taking South America as an example he revealed the manifold and pressing needs of the mission fields of the church and the call for a greatly enlarged view of our work. It must be no longer "two cents a week and a prayer" in this critical hour of the world's rebirth.

Then came that other modern prophet, Bishop James W. Bashford, of China. His address had a world sweep that shamed the narrow and provincial view of foreign missions. He traced modern tendencies and movements in the homeland in a masterly way, emphasizing the strategy of saving the coming generation for Christ, and paying high tribute to the Board of Sunday Schools in its splendid

work of spiritual conservation. He emphasized, moreover, the need of the social message in our day and of a larger and more vital interest in the toilers. Such endeavors must be earnestly promoted also for the sake of a strong home base for the church's world-wide work. He then unfolded for his hearers the marvelous story of gospel progress in China, and indicated how England, Russia, France, Germany, and Japan had each for one reason or another lost their largest



DR. S. EARL TAYLOR, EXECUTIVE SECRETARY
OF THE CENTENARY MOVEMENT

influence with the Chinese. But America, he said, had the confidence of this nation in view of her repeated acts of unselfish interest in China. Hence our tremendous opportunity and responsibility in this particular field.

The Fields in Review

In accordance with a thoroughly planned survey, the committee sat hour after hour, while the great fields of the church passed in review. We were told the exact facts as to each country—the number of missionaries, the value of properties, the types of work, the accomplishments thus far, and the detailed needs, together with certain itemized proposals of enlargement. The whole study was visualized by means of maps and stereopticon slides, giving fresh glimpses of the progress of the church's efforts in every land. In addition in each case one of the missionaries actually in charge of the work in that particular field gave a trenchant summary of conditions and needs, answering the questions propounded by various members of the

committee. Who can gather up and express in adequate terms such a world vision of opportunity and need? Hear a few of these pressing cries for help. "A million children could be enrolled in our schools in China if we had the buildings and teachers to care for them." "Thirteen hundred teachers for primary schools are immediately demanded, and our colleges and theological seminaries ought to be greatly strengthened and adequately endowed. A permanent fund should be established for creating an adequate vernacular literature for the different language areas of India." "We believe that the Methodist Episcopal Church could wisely spend a million dollars in the next few years in establishing schools, in raising the intellectual levels of the country (Mexico), and in introducing the benefits of the pure gospel of Jesus Christ." "There are over eight hundred languages and dialects in Africa, of which only one hundred and thirty have been reduced to writing. In this land we must continue to do as our missionaries have already done, reduce languages to written form, create grammars and dictionaries, translate the Bible into these languages, teach the people to read, establish printing presses for the creation and circulation of a literature, build schools, hospitals, churches, and, in short, we must create the entire fabric of civilized life." "The work in Japan and in Korea has been understaffed and inadequately supported for the past ten years, and we believe that the proposition to establish forty-one churches in Korea, and to send out during the next five years nineteen new missionaries for Korea, and seventeen missionaries for Japan, is the lowest possible estimate that can be considered for the reinforcement of our forces." "We believe that the minimum requirement (for the Philippines) will be at least \$100,000 per year additional for the next five years." Besides such needs there is a call for reconstruction work in France, especially in behalf of the 500,000 war orphans, for reinforcement in educational work in Italy, to say nothing of the colossal demands in connection with the whole problem of rebuilding the church in Europe after the war.

The Church Meets the Challenge

Staggering as was the situation thus presented by this review of the fields, these men of faith determined that the church ought to face her duty and accept her share of world responsibility. They therefore passed a series of resolutions making certain recommendations to the Board of Foreign Missions in regard to a World Program. In these recommendations it was urged that the church set as its goal for the five-year period embraced in the Centenary Campaign the col-

lection of the sum of \$40,000,000 for foreign missionary work. A carefully worked out publicity and educational campaign was also suggested, and the thorough organization of the church through episcopal areas, annual conferences, and superintendent's districts, down to the last church in Methodism, was

teaching, as to the stewardship of life and prayer and possessions. The first need of the hour is not money but the consecration that lays money on the altar." In keeping with this deliverance a special committee was appointed to plan for the larger development of the prayer life of the church and it was



THE WORLD PROGRAM COMMITTEE IN SESSION AT NIAGARA FALLS

stressed as one of the essential requirements to the success of such a gigantic enterprise.

Nor was that part of the undertaking represented by personal communion and sacrifice forgotten. It was clearly pointed out that unless the whole plan were permeated with the spirit of Christ and worked out in strictest obedience to the will of God, nothing but abject failure could result. It was, therefore, "Resolved, that the final triumph of this imperial program depends upon a new birth within the church of New Testament

urged "that an effort be made to enroll by name tens of thousands of Methodist pastors and people to meet daily at the throne of grace in intercessory prayer for the Centenary and its objects as represented in our World Program."

Thus, with such a vision of responsibility and in renewed consecration and prayer, these delegates from every section of the church sent forth their careful interpretation of the will of God for the church in preparation for the new century of missionary endeavor.

Facing Another Century

On last November 8, Dr. John R. Mott made a memorable address before the members of the Board of Foreign Missions assembled in New York City. In this address he called attention to the tremendous demands of the hour and the unique opportunity of the church for the real leadership of the world. He pleaded for the endorsement in essentials of the World Program as outlined at Niagara Falls. Closing his masterly presentation, he said, "I would rather much else which I have said be forgotten if this might be remembered: that the history of Christianity shows that periods of suffering have for some reason always been great creative moments with God."

Uniting the Forces

With this high call to service as a keynote the members of this board spent two days of painstaking study of the needs of the fields and the resources of the church. Finally, with

some slight modifications, the Niagara Falls program was adopted and an address formulated to the people of Methodism. One of the most significant features of the great plan thus indorsed is the provision for an unusual correlation of forces. It was decided that the approach to the church be in the form of a joint campaign by the Boards of Home and Foreign Missions, a proposition that a few days later received hearty indorsement at a joint meeting of these two organizations in the city of Philadelphia. The Board of Sunday Schools at this same meeting also pledged its support in the form of a promise to undertake to raise \$10,000,000 of the total askings for the work at home and abroad. In addition the Epworth League Board of Control strongly indorsed the whole plan. Moreover it was decided to lay this World Program before the Board of Bishops and also to communicate these findings to the authorities of the Methodist Episcopal Church, South, with

a view to the enlistment of their co-operation. Thus this great undertaking is to proceed with a splendid correlation of the forces of the church, an auspicious omen of final victory.

The Power of Prayer

But while the financial campaign will loom large in the Centenary program the power of prayer will not be overlooked. Already before any official call for increased offerings was presented to the church the organization known as "The Fellowship of Intercession" had begun to enroll members. The objects of this important Fellowship are stated briefly, but their reach is beyond all human calculation. They are: "That all the leaders of the campaign may be chosen of God and empowered for service; that the plans may be inaugurated and carried through in obedience to the will of God; that the financial appeal may be made in a spirit and the money secured by methods that will enrich the life of the church, and inspire it with new faith and courage; that the Centenary Campaign may mark a turning point in the history of Methodism and usher in a new era of spiritual conquest." It is most earnestly hoped that every man, woman, and child in Methodism from the Atlantic to the Pacific and in every foreign field may be enrolled without delay in this great Fellowship. Blanks for this purpose may be secured from Mr. W. E. Doughty, the chairman, 111 Fifth Avenue, New York City.

The Fields Are Ready

A unique feature of the present program lies in the fact that it is not only built upon an exhaustive survey of the needs of every country but that in every section of our foreign parish definite plans have already been carefully laid and specific enterprises determined upon for the great forward movement that is to inaugurate the new century. The exact number of new missionaries and of additional native workers required has been ascertained, the sites of proposed schools, colleges, and hospitals have been selected, and the main features of the larger program outlined for each foreign conference. Every representative of the church beyond the seas

awaits the final word from home in the form of increased resources to work out concretely these well-laid plans. Such preparation must command the respect and confidence of every Methodist in the homeland.

Mobilizing the Resources

Will the church measure up to such a venture of faith? Will she learn anew the secret and power of prayer? Can we raise \$8,000,000 per year for a five-year period? These are the vital questions of the hour. Already the answer is coming from every quarter of the land, and that answer is an uncompromising affirmative. Does the sum of \$40,000,000 for foreign fields seem visionary as a goal for the giving of the church during the next five years? Dr. W. B. Hollingshead, the great statistician of the church, has given us some very practical sidelights on the question. Today the Methodist Episcopal Church is not giving one cent a day per member to the cause of world evangelization. If it did we would more than reach the proposed \$8,000,000 per year. There are seventy-three churches in all Methodism that at present reach above the penny average; twenty-seven churches give ten cents per member per week; and only sixteen contribute as much as fifty cents a month for each member. An average of fifty cents a month from every Methodist would amount to \$21,121,812 a year for foreign missions.

In view of these facts plans are under way to bring to the last church in Methodism a deep sense of responsibility for world redemption. In this task the Sunday school is to take a place of strong leadership. Every school should be organized as a missionary society in accordance with General Conference legislation, and assume its proper proportion of the \$10,000,000 goal. Organized classes should study prayerfully the missionary problem, and, if possible, take up the support of some worker or specific task, at home or abroad. The day of ten cents for ice cream and one penny for the support of world evangelization is past. The hour has struck when the Sunday school is to express its vital Christianity by leading the church to a new vision of service for our Lord and Master. Thus there will come the dawn of a new day for the extension of Christ's kingdom to the ends of the earth.

Glimpses of the Task

1. The occasion of the Centenary Celebration.
2. The findings of the Niagara meeting.
3. The main elements in the World Program.
4. The place of the League of Intercessors.
5. The relation of the Sunday school to the World Program.
6. What it means for Christ and his Kingdom.

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